THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXVII.

The instrumentality of the word of God in the conversion and subsequent edification of sinners, is to be the subject of discussion in the present lecture, on the following answer of our catechism, viz.—"The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation."

The gospel of Jesus Christ, under which it is our high and peculiar privilege to live, is a dispensation of the Spirit—It is so in a more eminent degree, by far, than the preceding patriarchal and Mosaick dispensations. Our catechism, as we have heretofore seen, teaches us, that—"We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." The *application* of the finished work of the Redeemer to his elect people, both before and after their conversion, belongs *officially* to God the Holy Ghost—They are "born of the Spirit," and all their graces are "graces of the Spirit." Neither the reading nor the preaching of the word, would ever become effectual to the salvation of a single soul, if they were not made so by the powerful influence of the blessed Spirit. This is a truth never to be overlooked or forgotten. The word of God is called the "sword of the Spirit;" and as a sword can effect nothing without a hand to wield it, so the word of God itself remains wholly inoperative, in the matter of our salvation, till it is taken into the hand of the Spirit, and applied by his almighty energy, to the purpose for which it has been provided. Yet, on the other hand, it must be kept in mind, that the Holy Spirit does not, ordinarily, work any saving change in the hearts of adult persons, without the word; and hence the unspeakable importance that the word should be carefully read and faithfully preached.

It is scarcely necessary to remark, that by "the word," in the answer before us, we are to understand the whole revealed will of God contained in the Bible, consisting of the Old and New Testaments. No part of this word is superfluous; although, as I have heretofore shown, some portions of it are more practical than others, and on that account ought to be more frequently perused, and more

diligently studied. But it is an error which cannot be committed without suffering loss, to omit the attentive and repeated reading of *the whole* of the sacred scriptures—In ordinary circumstances, a portion of the sacred volume ought to be read daily, by every individual who possesses it, and is able to read it. This practice has sometimes been blessed to the conversion of unsanctified men; although perhaps adopted at first as a matter of education, or merely as constituting a good and useful habit. But it is a practice which no professing Christian should fail to adopt, and carefully maintain. Its omission, I hesitate not to say, is a neglect of a very important mean of cherishing a lively and comfortable state of religion in the soul. The sacred scriptures ought also to be read daily in every Christian household, in connexion with family prayer; and it is a good custom to read from the Old Testament and the New, alternately: and if a short commentary, with some practical observations, such as appear in Scott's Family Bible, or Doddridge's Family Expositor, be read in connexion with the sacred text, it may serve to illustrate, and more deeply to impress divine truth, on the minds of all who compose the family circle. The reading of a portion of holy writ ought, likewise, in my judgment, to form an indispensable part of every publick exercise of religious worship in the house of God. He is wont to honour his own word, and no words of men ought to supplant it in his sanctuary. A single text—a short sentence—of inspired truth shall sometimes go with an authority, and a power, and an effect, to the conscience and heart of a hearer, beyond any thing, or every thing else, that can be uttered. And although, happily, many more can now peruse the Bible for themselves, than were able to do so some years since, yet probably, in most of our large promiscuous assemblies, there are still some who cannot read; and there certainly are many who read the holy book by far too seldom and too little. But if there were not an individual of either of these classes, God's word, as already intimated, should be an inseparable part of his publick worship. To the people of God it is always precious, and always new; and a text which has been read a hundred times, shall, on a new hearing, present some new view of divine truth, or come with a power and sweetness never known before.

But the catechism teaches us, that "especially the preaching of the word," is made an effectual means of convincing, converting, and edifying those who hear it. Inspiration itself testifies, that "faith cometh by hearing," and all experience, from the days of the apostle who wrote these words, to the present hour, bears witness to the truth of his declaration. Probably a hundred, perhaps a thousand converts, have, in every age, been made by the ear, for one that has been made by the eye. In the matter of edification, after conversion, the proportion may have been less, but I believe it has always been great, in favour of the side of hearing, beyond that of reading. Those who can hear, are not only more numerous than those who can read, but the attention secured and the impression produced, by the human voice and the appearance and manner of a living speaker, are far greater than is ordinarily made by truth, however pertinently stated, when it is to be received from a book, or a manuscript, with nothing to enforce it but its own naked, inherent excellence. But what is chiefly to be regarded, in relation to the point before us, is, that the preaching of the gospel is God's appointed and especial ordinance for the conver-

sion and edification of mankind. Hence, this is the instrumentality which he will *chiefly* bless; and on his blessing, the whole efficiency of all means, intended for the spiritual benefit of mankind, entirely depends. No matter what may be our estimate of the natural adaptedness of any means to promote our soul's welfare; if we put it in place of God's ordinance, we have reason to expect that he will not bless, but frown upon it; and if so, nothing beneficial, but something injurious, will be the certain result. Those therefore who "forsake the assembling of themselves together, as the manner of some is"—those who seldom or never enter a place of publick worship, under the pretence that they can read a better sermon at home than they can hear at church, or that they can be more devout in private than in publick, have no reason to expect the divine blessing, on their arrogant substitution of their own invention for God's appointment. When sickness, or any other sufficient hindrance to an attendance on the preached word, meets us in the providence of God, we then indeed have reason to hope that our retirement may be made a little sanctuary to us, in the use of reading, meditation, and prayer. This, doubtless, the people of God have often experienced. But the avoidance of hearing the word preached, when it is a matter of voluntary choice, I am convinced is never blessed; and I certainly never knew an individual, with whom this was habitual, that gave any rational evidence whatever of practical piety.

It follows likewise, from what we are considering, that in our endeavours to send the gospel to any unevangelized place, or to the world at large, nothing can supercede the necessity, or take the place of the preached word, with any prospect of general success. Other instrumentalities may, and must be used—They are indispensable, as *auxiliaries*, but the preached word must still be the principal means. That converts are made, yea, numerous converts when taken collectively, by reading the Bible and religious tracts, I readily and joyfully admit. But if the Bible were faithfully translated into every language under heaven—and we ought to desire, and pray, and labour, and give liberally of our substance, that it may be so translated—and if every individual of our race had a copy, and could read it freely, with expository and hortatory publications to any amount—all this would not form an adequate substitute for God's ordinance of a *preached* gospel. It would still be necessary to the conversion of the world, that a host of well-informed, devoted, apostolick *preachers of the word*, should go forth to every nation and tribe of our sin-ruined world. *Oral instruction*, as already shown, ever has been, and from the nature of man and of human society it ever must be, the principal and most efficient method of communicating information to the ignorant, and of stirring up the well-informed, by refreshing their minds with what they know, and urging them to act agreeably to what they believe and profess. The divine ordinance of a preached gospel is, therefore, manifestly adapted to the constitution which God has given us. We can, in this instance, clearly see the *fitness* of the means appointed by God, to the end contemplated, or the effect intended to be produced; although his appointment, plainly revealed, would be obligatory, if its fitness were not discernible by us. I have dwelt longer on this topick than I should have done, if I had not thought that there is perceptible at present, in the laudable zeal which prevails to establish and patronize benevolent institutions, some danger of not giving its due prominence and im-

portance to the regular preaching of the gospel. In penning the following beautiful lines, Cowper wrote like a discerning Christian, as well as an elegant poet:—

I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And armed himself in panoply complete
Of heavenly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."

It is only, indeed, when the gospel is purely preached, that we have any reason to expect that the Spirit of God will render it effcetual to the salvation of those that hear it. If the great and peculiar doctrines of the gospel are kept back, disguised, misrepresented, or but slightly noticed; or if abstract, philosophical, moral, or metaphysical speculations, take the place of the plain, pungent, and practical exhibitions of evangelical truth; or if a stilted style, or a florid eloquence, demonstrate that he who occupies the sacred desk, is aiming rather to preach himself than Christ Jesus; if, in a word, the whole counsel of God is not declared with simplicity and fidelity, the saving effects of a preached gospel are not likely to appear. But if sound doctrine be preached plainly, faithfully, sincerely, wisely, zealously, diligently, and perseveringly, God the Spirit will, in his own best time, and to such a degree as in his holy soverignty he may see to be right, bless it to the conviction and conversion of sinners, and the edification of saints. This he has always done; and this he may still be expected to do. The promise is sure —"My word shall not return unto me void." At one time, some careless individuals, here and there in a congregation, will be effectually awakened, convinced of their sinful and undone state, and be eventually led to Christ Jesus, as the only refuge and hope of the soul. At another time or place, the influences of the Holy Ghost will descend on all around, like the rain or dew of heaven; and a glorious and general revival of pure religion will be witnessed. On every side, the anxious inquiry will be heard—"What shall we do to be saved;" conviction of sin will be pungent, deep, and genuine; conversions will be multipled exceedingly; and a great company of believers will be added to the Lord and to his church. O that such a display of God's grace and mercy as this, might be witnessed among you, my beloved youth! O that you might all be seen pressing into the kingdom of God, and taking it by a holy violence!

But it must not be forgotten, that after converts—genuine converts—have been gathered into the church, they still need to be built up in holiness and comfort, through faith unto salvation." This I fear is, at the present time, not duly considered. Not long since, I was told of a minister of the gospel whose labours had been remarkably blest, in a congregation of which he had been the pastor, and who assigned it as the principal reason for his being willing to accept a call which he had received to another charge, that where he had been labouring, there were few or no sinners remaining to be converted. Now, I am ready to admit that the great Head of the church distributes his gifts to his ministering servants

with a considerable variety: and that some are admirably qualified to alarm the thoughtless, and even to direct inquiring souls to Christ alone for salvation, who are not so well qualified to edify believers, and furnish constantly the food best suited to promote and speed their growth in grace. But such ministers, it seems to me, ought rather to spend their lives as evangelists, than to become the stated pastors of particular churches. The word *pastor* itself, is derived from the office of one who *feeds*, as well as gathers and protects a flock. "Feed my sheep, feed my lambs," said our blessed Saviour to the Apostle Peter. And the solemn charge of the Apostle Paul to the Ephesian elders was [Acts. xx. 28] 'Take heed, therefore, unto yourselves, and unto the flock over the which the Holy Ghost hath made you overseers, to *feed* the church of God, which he hath purchased with his own blood.' To resolve cases of conscience, to direct and enlighten the perplexed, to comfort spiritual mourners, and to quicken and edify the whole body of the faithful, is a most important part of the pastor's office and duty. It is a part which he ought carefully to study, and for which he should seek to qualify himself, to the full extent of his powers. It is not easy to describe the sacred pleasure, and the unspeakable benefit, which established Christians derive from the preaching of an able and faithful pastor, who, from Sabbath to Sabbath, feeds them with what they love and seek, the unadulterated milk of the word. They are refreshed, they are strengthened, they are invigorated, they become increasingly exemplary, their inward peace, holy joy, and steadfastness in the faith are augmented, and they bring forth much fruit to the praise and glory of God their Heavenly Father. In a word, and as the answer before us well expresses it, "they are built up in holiness and comfort through faith unto salvation." May the great Head of the church furnish it with many such pastors; and may the Holy Spirit crown their labours with his richest blessings, and prepare them at last to stand with their flocks before his throne in Heaven, and say, "here are we and the children thou hast given us." Amen.

FOR THE CHRISTIAN ADVOCATE.

EVIDENCES OF A WEAK FAITH.

Who has not admired the gentle, and yet forcible, rebuke which our Lord addressed to his disciples, in consequence of their excessive anxiety during a storm. Having entered into a ship to cross the sea of Galilee, a violent tempest arose during their passage, from which they were seriously apprehensive that they should lose their lives. Jesus, meanwhile, fatigued by the excessive labours of the day, had laid himself down in the ship and fallen asleep. Alarmed by the violence of the storm, the disciples came to him, and awoke him, saying, "Lord, save us: we perish." Their anxiety certainly discovered a criminal want of faith; for however alarming their condition might have appeared, they had no right, after all the evidences they had had of his power and goodness, to doubt that he would interpose for their relief. Hence, in his reply to them, he suggests the reproof to which I have just alluded—"Why are ye fearful, O ye of little faith?"

The word faith, which is used in scripture with some variety of signification, here evidently means, *confidence in the providence of God.* If the disciples had trusted in the divine perfections and government, as it became them to do, they would have never discovered that

excessive anxiety which gave occasion to this reproof.

In the present article, we will contemplate some of the evidences of a weak faith; and in a succeeding one, the means by which it may be strengthened.

A *tormenting apprehension in circumstances of danger* constitutes one of these evidences. Of this the case of the disciples furnishes a striking example. As the storm increased, and the waves covered the ship, they became alarmed and agitated, supposing that they should be swallowed up in the deep. And this fear was manifestly the effect of the want of faith: it proved that they had, in a degree at least, lost sight of the providence of God; for had not this been the case, they would have been enabled to contemplate their condition with calmness, let the result be as it might: they would have recollected that infinite wisdom and goodness had ordained that storm, and had ordained their circumstances in reference to it: and even if they were to be buried in the sea, they would not have doubted that, on the whole, it would be for the best; though they might have perceived, and ought to have perceived, that there were circumstances in the case which constituted a pledge of their preservation.

Who has not seen this same disposition manifested in other cases? What Christian but has felt it in a greater or less degree in his own experience? Perhaps you have never been placed in circumstances in which you regarded your *life* as in jeopardy; but, no doubt, you have sometimes apprehended the approach of distressing calamity. And let me inquire, whether at such a moment, you have been enabled, in any good degree, to preserve your accustomed calmness? Or, rather, whether you have not been distressed with anxiety, if not actually agitated with terror? Especially if the apprehended danger has opened suddenly upon you, and in an hour of fancied security you have discovered yourself in fearful jeopardy, has not the passion of fear in some instances, risen so high, as well nigh to paralyse the power of exertion? Rely on it, this proves the weakness of your faith. It shows that your confidence in God is not so efficient a principle as to be a pledge for your good behaviour in every condition. It looks as though you were forming a character for the fair weather of human life, but which would be ill adapted to encounter its storms.

The prevalence of superstitious fears constitutes another evidence of a weak faith. There are those whose imaginations are almost continually exercised on events and appearances of supernatural character, which are fitted to fill them with dread. Perhaps they have had some unusual dream, which they are ready to interpret as a signal of some approaching calamity. Or, perhaps, some event has occurred in their experience which they regard mysterious; and though they know not what it means, yet they feel assured that it is the harbinger of evil;—perhaps the harbinger of their own death, or of the death of some near friend. And they acquire such a habit of mind, that they are upon the look-out for signs of portentous import; and scarcely let any event pass without inquiring whether there be nothing in it of unpropitious aspect. In this way, they are all their lifetime subject to the bondage of a superstitious fear. And how clearly does this also indicate the want of faith! For if these persons had a strong confidence in God, as the Governor of the world, these fears would be kept down by the reflection that all agencies and all events are subject to his control; that even if bad angels should be

suffered to put forth their power in attempting to harm us, yet they have no power which is not given them from above; and which is not limited and directed in its operations ultimately to subserve some good end. What direct influence these invisible agents may exercise in the affairs of men we know not, but whatever it may be, the fear of it betrays a want of faith; a forgetfulness that if God be for us, it matters little what other beings are against us.

The prevalence of spiritual doubts also betrays a weak faith. There are some Christians who, while they give much evidence of being sincere and conscientious, and even devout, seem nevertheless to have but little enjoyment, from the fact that they never gain any satisfactory evidence of their own piety. You may present before them the evidences of Christian character, and labour faithfully to show them that these evidences are furnished by their own experience, and expostulate with them in respect to the guilt and the ingratitude of refusing the comfort to which, through God's grace, they have a legitimate claim; and yet, after all, they will go on doubting and trembling, and perhaps scarcely daring to apply to themselves a single promise of the gospel. Now I say nothing here in respect to what may be the origin of this evil: perhaps it ought to be referred to a gloomy temperament, or to a disordered state of the body, or to various other causes, either of a physical or spiritual nature; but no doubt it is always in a greater or less degree connected with the want of faith. It is because the soul has lost sight of the promises which it has a right to appropriate; or at least because some of the truths of the gospel are not viewed in the practical and impressive light in which they ought to be viewed, that the soul is clouded with this oppressive gloom. Hence the Psalmist in contemplating the condition into which he was brought, as bereft of religious joy, and having his soul disquieted within him, prescribes to himself as a remedy, hope or confidence in God: and this is the true remedy for all religious despondency.

Another symptom of a weak faith is *an excessive anxiety in regard to our temporal condition.* No doubt it is right—it is an imperative duty for every person to exercise a prudent care, in respect to his worldly circumstances; and they whom God has constituted the guardians of others, especially the heads of families, are also bound to make provision for the temporal wants of those committed to their care. Inspiration itself hath declared—"He that provideth not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel;" and it seems impossible to comply with the spirit of this requisition, without bestowing upon the subject of it a considerable degree of care and thought. It is necessary to form plans that shall have respect to a future day; and, in ordinary cases, to labour diligently in some honest and lawful calling. But over and above all this, we often find, and in professed Christians too, an extreme anxiety in respect to their worldly prospects; gloomy forebodings that they or their children shall come to want; and that too perhaps at the very time when to every other eye than their own, such apprehensions would appear totally unfounded. They ought to recollect, and if they had more faith they would recollect and feel, that the ordering of their circumstances is in the best hands; that the special care and protection of God, even in this life, is pledged to the righteous; that if they discharge their duty faithfully, they have no right to doubt

that God will fulfil his promise: and whatever may happen to them or their offspring here, the glories of immortality are promised to the faithful hereafter. Wherever a Christian is seen inordinately concerned about his future temporal circumstances, and refusing perhaps the claims of real charity, lest some day or other his children should need what he might give away, there, be assured, you see a Christian, if indeed he be a Christian, who has very little faith: and if he dare not trust his God to direct his temporal interests, how dare he leave with him his interests for eternity?

A spirit of impatience in affliction is another symptom of a weak faith; and it is the last which I shall here notice. There are trials of some kind or other scattered along through the whole journey of human life; and some of them are exceedingly sharp and bitter. There is enough, however, in the gospel, to sustain the heart under the heaviest burden of sorrow which can rest upon it. Nevertheless, who has not seen the professed Christian, or rather, what Christian has not found himself, at some time or other, sinking under a weight of trial; indulging a spirit, if not uttering the language of impatience and complaint? Here again, is the want of faith. If the great truths which the gospel reveals were in the mind, as strong and living principles of action, especially if there were a deep conviction in the soul that a wise and merciful God was sending this affliction, and that he was sending it in compassion and kindness, the spirit of complaint would instantly give way to a spirit of resignation; and the language of the heart would be, even while it was pierced with the barbed arrows of adversity—"Though he slay me, yet will I trust in him." "Let him do what seemeth him good."

From the Christian Observer.

ON THE CHARACTER OF JESUS CHRIST AS A TEACHER SENT FROM GOD.

The consideration of the manner in which our Lord Jesus Christ supported his character as a Teacher sent by God from Heaven, not only tends to confirm the faith of believers, but ought, also, to convince the infidel of the injustice of his unbelief. We claim for him, not only that he spake as man never spake, but as never man *could* speak.

There is this peculiarity in our Lord's preaching, distinct from that of all human teachers; that he constantly spoke of Heaven as a place he was acquainted with, by having seen it. When the Prophets and the Apostles spoke of the glories of Heaven, it was in a manner, if we except some visions of the Apocalypse, and a few other passages, which showed that their knowledge of Heaven was the result of inspired information, not of their own observation: they spoke of the joys of Heaven as what eye had not seen, nor ear heard. Christ spoke of Heaven as what he had seen, and his descriptions corresponded with an acquaintance thus directly obtained. He not only said, "I came down from Heaven," but relates various particulars of its state. "In my Father's house are many mansions: if it were not so I would have told you." Speaking of the "little ones" he says that "their angels do always behold the face of my father which is in Heaven." He showed that he was acquainted with the nature of the angels; "they are as the angels of God in Heaven;" and that he knew the limits of their knowledge. He declared also the joy experienced in Heaven, on the repentance of a sinner.

The Prophets and Apostles knew the will of the Father by the inspiration of the Holy Ghost, to whose

agency they ascribe all their Divine knowledge. Christ did not ascribe his Divine knowledge to the Holy Ghost; but, in those instances in which he declares the Father's will as the result of a revelation, it is as the result of an immediate personal communication. He knew the will of his Father from having been with him. Speaking of his disciples, in prayer to his Father, he says, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Much of the information which Christ gave his disciples was in its nature distinct from any thing which God has revealed to the Prophets and Apostles. He sometimes spoke of the secret things of God. He declared that the names of his disciples were written in Heaven. He spoke of this confidently, as having been one in the council of Heaven.

The Divine knowledge revealed to the world through the Prophets and the Apostles, was generally mysterious, described as dark sayings, and at best as a light shining in a dark place. Much of the revelation given to us by Christ, was of the most simple and distinct character. He described the past, the present, and the future in connexion, and frequently in terms easily intelligible to his hearers.

If we judge of the character of Christ as an ambassador from Heaven, in the same manner that we should judge of any person who professed to come from a distant country but little known, we shall be able to form a correct opinion of His authority. We should expect such a one to speak the language of the country, to be able to describe its government and productions, and the habits and customs of its inhabitants. We should examine the consistency of his descriptions, and should discriminate between what he said as the result of observation, and what he might describe as the offspring of imagination, or the result of communication. In all respects Christ's mission bears the test. There was a consistency, a perfect knowledge, and a simplicity of narration, which proved that he really came from another country; that he described what he had seen, and heard, and done, in Heaven. With such an earthly ambassador we should treat with confidence; enter on the object of his mission with willingness; and if it presented any advantage to our future interests, we should not hesitate in accepting his offers.

Were men as wise for another world as for this, they would, with equal confidence, receive the mission of Christ; for what could have been done to prove that he came from God, which he did not do? W. M.

"They mount up with wings as eagles."
ISAIAH xl. 31.

Exulting and bright on his broad glossy wing,
The Eagle is piercing the mists of the morn,
And from his dark plumage is hastening to fling
The dew drops that sparkle as upwards he's borne.

Beneath him the waves of the ocean are foaming,
And dash on the cliffs that rise stern o'er the deep;
And through the grey heavens the Sirocco is moaning
As the sigh of that bosom that knows not to weep!

But he heeds not the storms, though they wildly contend,
While beyond sleeps a region all splendour and peace;
The dark gilded vapours serve only to lend,
A fresh halo to glories that never decrease.

He revels in sunbeams; and from the proud height

Looks down on the valley enshrouded in gloom;
How faded its beauties appear to the sight!
Like tinsel that gleams 'mid the dust of the tomb.

'Tis thus that 'mid tumult, and darkness, and wo,
On the pinions of *Faith* the believer can rise—
Forget this cold world in eternity's glow,
And dauntless pursue his bright path through the skies.

Oh! calm is the sunshine that rests on his soul,
The day-star of *Hope*—the sweet dawning of *Peace*;
In sorrow and suffering his heart to console,
With the pledge of a glory that never shall cease.

From the Evangelical Magazine.

HOPE.

When sorrow fills thine eye with tears,
And joy illumes thy path no more,
And anxious doubts and gloomy fears
On every side beset thee sore;
Hope thou in God—his chastening hand
Will, while it tries thee, still sustain;
And suffering, sent at his command,
Shall prove thy everlasting gain.

When sin sits heavy on thy soul,
And conscience wakes within thy breast,
While clouds of terror round thee roll,
And nought of earth can give thee rest;
Hope thou in God—his pity gave
A Saviour's precious blood for thee;
Approach—his mercy humbly crave,
And he from sin shall set thee free.

When time to thee must be no more,
And earth and all her pomp shall fade,
And thou upon the awful shore
Of dread eternity art laid;
Hope thou in God—his righteous will
Gave thee a while life's fleeting breath,
And his right hand shall lead thee still,
And hold thee in the house of Death.

W. L.

TO A TRACT.

Go, little messenger of peace,
Upon thy journey go;
Bid Zion's kingdom still increase,
And wide its shadows throw;
Till they who never knew the way,
And they who slight it known,
No more in paths of error stray,
But live to God alone!

Go, little messenger of peace,
Upon thy journey go:
Bid the lould laugh of folly cease,
The tear of sorrow flow;
Tell all, who have not sought the Lord,
Nor trusted to his grace,
That they, who will not hear his word,
Shall never see his face!

Go, little messenger of peace,
Upon thy journey go;
From Satan's bonds the soul release,
Which pines in hopeless wo;
The sinner's troubled breast to calm,
To ease the mourner's care,
In Gilead, say, there is a balm,
A great physician there!

And oh! on him, whose feeble hand
Thy little pages penn'd,
May ev'ry grace, by Heav'n's command,
In gentle show'rs descend!
That if, on sin's deceitful waves
The wand'ring bark he stay,
He may not, while he others saves,
Himself be cast away!

Edinburgh. H. E.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

Agreeably to an intimation at the close of Mr. Green's autobiography, we are now to give some account of the last thirteen years of his life. We shall first take a brief view of what may be denominated his *ministerial life;* and then notice some incidents and transactions of a secular kind, in which he took a deep interest, and had a considerable agency.

After what is stated in Mr. Green's own narrative, till the general revival of religion in the congregation of which he was the pastor, and which took place in the year 1790, and in the midst of which, as we have already mentioned, his ministry was terminated by death,

we know of nothing remarkable to record, among the people of his particular charge. He continued to serve them with his wonted fidelity and diligence; and after he relinquished the practice of medicine, which he did about eight years before his death, his time was almost wholly devoted to their spiritual concerns and interests. His health was frequently interrupted by short turns of illness, which, however, seldom prevented his preaching on the Sabbath, and did not much interfere with the discharge of his parochial duties. Some additions, it is believed, were every year made to the communion of his church; and to the last he possessed without diminution, the affection and veneration of the people to whom he ministered. With them, his opinions were considered as decisive, in almost every doubtful question; and the usages to which he had accustomed them were not easily changed by his successors—even in some cases in which changes, from altered circumstances, were desirable and proper. Thus, in the quiet but efficient performance of his pastoral duties, he passed the years that elapsed between the period at which his own narrative ends, and the time of his decease. He was infinitely overpaid for all his faithful labours, in a congregation which he served for four-and-forty years, by seeing them, at the close of his life, generally and earnestly inquiring what they should do to be saved, and many of them rejoicing in the hope of eternal life, through the abounding grace of their Lord and Redeemer.

Mr. Green had a principal agency in forming the Morris county presbytery. The origin of this presbytery, and its first constituent members, will appear by a short extract from a pamphlet before us, of 62 quarto pages, and entitled, "A VIEW OF A CHRISTIAN CHURCH AND CHURCH GOVERNMENT; containing many interesting matters; with an address to our congregations, and an appendix, representing the case and circumstances of the aforesaid presbytery of Morris county—To which is subjoined a letter relative to the same subject. By the associated presbytery of Morris county." The extract is as follows:

"*Hanover, May* 3, 1780.

"We, ministers of the gospel, viz. Jacob Green, Amzi Lewis, Joseph Grover, and Ebenezer Bradford, for various reasons, which we think sufficient to justify ourselves, have withdrawn from the presbytery of New York, and from the synod of New York and Philadelphia; and without desiring or designing to make any unscriptural or uncharitable breach or separation among ministers and churches, think proper to form ourselves into a voluntary society for promoting the interest of religion. And as we consider ourselves Presbyterians, in a scriptural sense, we agree to call ourselves and be known by the name of *The Presbytery* of Morris County*. And as it may be expected that we should give some reasons why we have withdrawn, we think the following sufficient:"—Then follows a statement of reasons, the sum of which is, that the parties forming the Morris County presbytery thought that the Presbyterianism of Scotland and of the synod of New York and Philadelphia (the General Assembly had not then been formed) was not entirely scriptural, and that "many of their rules, canons, or orders" were unduly and unscripturally restrictive of Christian liberty. In a word, the statement contained in our last number, of Mr. Green's "Tenets or Doctrinal sentiments,"

* "We did not, for some reasons, use the word *associated* when we first formed, yet then supposed it proper in itself, and have since concluded to add it when we mention ourselves as a presbytery."

as made by himself, exhibits the basis, and may be regarded as a fair epitome of this whole pamphlet. Nor shall we add any thing to the note with which we chose to accompany that statement; showing the reasons on which we differ on the subject of church order and government, from the opinions adopted by our venerated parent and his associates. The Morris county presbytery did not produce all the good effects which its founders (honestly we doubt not) expected, and almost predicted. Its influence was never extensive, and it gradually dwindled, till it has become nearly, if not altogether extinct. We believe that an individual or two, perhaps more, of those who have belonged to it are still in life; but if it ever meets or acts as a presbytery, the fact is unknown to us.

Mr. Green was an ardent friend of liberty, both personal and social. He was more than half a century in advance of the public sentiment, on the subject of African slavery. He spoke against it, preached against it, wrote against it, and acted against it, while yet there were comparatively few who did not regard it as compatible with the rights of human nature and the spirit of the gospel. It was made a term of Christian fellowship and communion in the church of which he was pastor, that no Christian brother or sister should hold a human being in slavery; and it is among the earliest recollections of the present writer, that he had a perfect abhorrence of African slavery, derived from parental influence.

When the controversy commenced between Great Britain and her American colonies, on the right of the parent state to tax the colonies without their consent, Mr. Green was among the earliest and most decided of those who thought and maintained, that the claim to such a right ought to be resisted, even to the last extremity. He was in favour of the declaration of independence, and published a pamphlet to show its reasonableness and necessity, some time before that opinion had obtained the general suffrage. He was elected, although it was contrary to his wishes and remonstrance, as a member of the provincial congress of New Jersey, which set aside the royal government of that province, and formed the present constitution of that State; and he was chairman of the committee which draughted the constitution. As soon, however, as it was ratified by the Congress, he left that body and returned, after about a month's absence, to the duties of his pastoral charge; deeming it inconsistent with his clerical functions to engage in political concerns, except on some special emergency. He did not, however, think it incompatible with his ministerial duties, to employ his pen in writing occasionally for the public press, on important subjects. He even believed it to be incumbent on him to apprize the publick of what he was confident would be the result of the paper currency, with which the country was then inundated. His experience in early life had taught him a lesson on this subject which he well remembered. His paternal inheritance had been materially diminished, by the depreciation of the money denominated "Old Tenor," in the then province of Massachusetts Bay: and when he saw some of his friends, and many individuals in every part of the country, selling their farms and houses, on the offer of what appeared to be an enormous price, he felt it to be his duty to give a publick warning of the loss which he was sure the sellers would sustain—and a loss indeed it proved, which many suffered, of nearly the whole of their estates and worldly prospects. The *Continental Bills*, as they were

called, for which they had sold their possessions, became at last entirely worthless in their hands, or were redeemed at a rate little better than a total loss. Mr. Green, at this time, published in a newspaper, a series of essays over the signature of EUMENES, in which he foretold, with a precision as great as if it had been prophetick, the course and ultimate destiny of the "Continental Bills of Credit." These essays were republished in almost all the newspapers at that time in our country: and the plan which was laid down in these publications for the redemption of the "Continental currency," was in substance, and indeed almost exactly, that which the Congress eventually adopted. But in the mean time Mr. Green was denounced, in no measured terms, as acting the part of an enemy to his country, and if his long and well known character as a Whig of the most decided class, had not proved a protection to him, he would have been in danger of being *tarred and feathered*, the allotted punishment of tories in those days, and in that part of the country. For a publication, about this time, against African slavery, he did suffer a personal insult—so far as language could insult him—in his own house, by a company of slave holders, who paid him a domiciliary visit. He made them no irritating reply, but endeavoured to reason with them mildly, and requested them when about to leave his house, to pledge him in a mug of cider—but they were too angry to consent.

When the state of New Jersey was overrun by the British troops, in the autumn of 1776, and the beginning of 1777, his prominence as a friend and favourer of the American revolution rendered him peculiarly obnoxious to the tories and the British troops—a corps of whom was, for a considerable time, within twelve miles of his residence. It was rumoured that a detachment of cavalry was ordered to make a prisoner of him, and to seize a few other individuals, who were stigmatized as leaders among the rebels. At the entreaty of his friends, he left his house for a single night, and lodged in a remote and obscure part of his parish; but he refused to do it in any other instance, although believed by many to be in great jeopardy. He had, indeed, on one occasion, good reason to think, for a short space, that he had acted with more resolution than prudence—About midnight, his house was actually surrounded by a company of light-horsemen; and sentinels, with drawn swords, were placed at the doors and windows. His wife entreated him to endeavour to secrete himself in some part of the house; but he told her, with great calmness—we write what we witnessed—that any such attempt would be useless, and that all he should do would be to dress himself as speedily as possible, that he might not be carried off naked. He did so; and then treated the men in whose power, and at whose mercy he perceived he was placed, with as much civility as possible. He opened the doors of his house to the invaders, and asked them to declare their purpose. It was then discovered that they were not British dragoons, but a lawless band of American cavalry, who, unknown to their officers, had come, on a night excursion, to search for tory property, which they had heard was concealed in the house of Mr. Green. He told them to search the house effectually, but begged them to take care of their candles, and not set fire to his dwelling, which he presumed they did not intend. He accompanied them to every place which they chose to examine; and they were soon satisfied that they had come to the wrong house to search for the goods of tories; and they left

him without further molestation. His devotion to the cause of his country was indeed very ardent. The American troops were often, at that time, without regular supplies, both of food and clothing, and they used, occasionally, to commit serious depredations, especially on the poultry of the farmers. At a certain time he, in this way, suffered pretty sensibly himself; and his wife particularly lamented the loss of a fat turkey, that had been reserved for a Christmas dinner. But he rather justified what the soldiers had done, and quoted a text—for he always went to the Bible for his ethicks—from the book of Proverbs—"Men do not despise a thief, if he steal to satisfy his soul when he is hungry." He could not always content himself to remain out of sight of the conflicts which took place between the British troops and the militia of his neighbourhood. On one occasion, the writer remembers that when he was marching under arms, with his comrades, to resist an incursion of the enemy—and he thinks it was the bloody one in which Mrs. Caldwell was shot by a British soldier—he saw his father on horseback, at a short distance, on an elevated spot, from which he might witness the pending contest. But enough of this—As characterising not only the subject of our narrative, but also *the times* in which some of the latter years of his life were passed, a recital of the incidents we have related was thought to be allowable.

Besides the pamphlet and the essays already mentioned, Mr. Green published a number of occasional sermons, and two or three pamphlets of a religious character. The subjects of the sermons, that are recollected were—The nature of Natural and Moral Inability; The Sins of Youth visited with Punishment in subsequent Life; and The Nature of an acceptable Fast; preached on a fast day appointed by Congress. In this last discourse, he attacked African slavery, and sent a copy or two of it, when printed, to members of Congress. Of the pamphlet publications, we recollect only two.—The one was "A Small Help, offered to heads of families," on the religious instruction of their households. It consisted chiefly of questions on the historical parts of Scripture, with some remarks and directions, as to the manner in which his "Small help," might be most advantageously used. The other pamphlet was entitled—"A Vision of Hell." It consisted chiefly of a dialogue between the devils, in the pit of eternal perdition, on the temptations which they had found most successful in ruining immortal souls. This pamphlet was, for several years, exceedingly popular, and passed through several editions.—It was published without the author's name. He left also, several manuscripts, one of which appears to have been prepared for the press. His numerous preparations for the pulpit, with two or three exceptions, are in Weston's short hand. He kept a diary for nearly half a century—It is written in short hand—except a margin containing a monthly account of the weather.

The last illness of Mr. Green was not of long duration. In May, 1790, the influenza was epidemick, and he was affected by it. The symptoms, however, did not seem threatening, and he did not consider himself as in a dangerous illness, till a very short time before his dissolution. He then appeared to be suffering under stupor, and although not incapable of answering rationally to any question that was asked him, he was not disposed to converse. He was at length apprized by his physician and his wife, that he was probably in the article of death, and was asked by her, what were his views

as to his future well being. He answered—"I have a hope"—and after a short interval added—"and some fear." These, it is believed, were the last words that he uttered. Such was the death-bed scene of this eminent saint. Had he expired, as he fully expected to do, about fifteen years before his actual decease, in the illness of which an account has been given, he would have left the world in the joyful assurance of Christian faith and hope. But it pleased the Sovereign Disposer of death, as well as of life, that this his faithful servant, having once exhibited a triumph over the king of terrors, should at length bow to his stroke in a state of stupor; and with "some fear," mingled with his "hope"—thus giving him, in his departing moments, the allotment of many, perhaps of a majority, of the people of God. Yet, "precious in the sight of the Lord is the death of his saints," whatever variety there may be in the circumstances of their death, or in the measure of their dying consolations.

An attempt was made by the writer, to mark the chief lineaments of his father's character, in the following epitaph, which is inscribed on his monumental stone—

Under this stone are deposited
The remains of the Rev. Jacob Green, A. M.
First pastor of the Hanover church,
Who died, 24th May, A. D. 1790,
Aged 68 years,
Of which, 44 were spent
In the gospel ministry.
He was a man of temper
Even, firm and resolute;
Of affections temperate,
Steady and benevolent;
Of genius solid, inquisitive,
And penetrating;
Of industry active and unwearied;
Of learning, various and accurate;
Of manners, simple and reserved;
Of piety, humble, enlightened,
Fervent and eminent.
As a preacher, he was
Instructive, plain, searching, practical;
As a pastor watchful, laborious;
Ever intent on some plan
For the glory of God,
And the salvation of his flock;
And, by the divine blessing,
Happily and eminently successful.

MENTAL SCIENCE.

Uses and Distinctions of Human Power.

We resume the consideration of two principles, stated in the close of our last article, on power, viz., man's natural ability the measure of his obligation—and moral good and evil belonging exclusively to volition.

These two principles naturally go together, and constitute parts of the same philosophical system.

The greater portion of those who advocate one, hold the other. We are aware, at present, of very few exceptions. We conceive ourselves fully authorized to consider and treat them as parts of the same scheme, belonging together, and maintained by the advocates of what is sometimes familiarly called new school philosophy.

Let us examine these principles more fully, and see to what they would lead us. They involve the self-determining power of the will, or else they blend together mental exercises essentially distinct, that is, feeling and choice. On this point, however, it is fair to state, there is a diversity of opinion, among those who adopt the general theory. Some affirm, and others deny, the existence of a principle distinct from exercise. Some hold the *exercise* scheme, and others advocate pre-existing faculties, but both agree in denying moral character to any thing, antecedent to free, voluntary exercise. It seems to us that the scheme is fairly stated, in positive terms, thus: All moral character belongs exclusively to exercises of the will—the power, which produces the moral exercises, belongs exclusively to the will—and this power limits and measures moral obligation. Here we have, necessarily included in the scheme, three principles which form the basis of a theological system, whose every part is modified and adjusted to this foundation. To use another figure, they form a prism, by which every truth of theology and mental philosophy is refracted from its original intention. It is not strange, therefore, that we have truths separated, which belong together; and others combined, which have no immediate connexion. But in plain language, let us look at some of the results to which this philosophy will lead. Take the first principle, that guilt attaches exclusively to volition, and then it is inferred that men have no connexion with the "guilt of Adam's first sin," and no "corruption of the whole nature," from which actual transgressions proceed. Thus we have one method of sweeping away original sin and innate depravity: but there is another. Natural ability, according to the second principle, belongs exclusively to man's will, therefore it would be absurd to suppose this self-determining power represented by another. Adam could not be constituted the representative of his race, unless each individual so chose, which is utterly impossible according to the assumed principle. But there is still another method: natural ability, according to the third principle, is the measure of moral obligation, and that is not transferable, therefore, one man cannot be held responsible for another's act or sin. The doctrine of representation in Adam is hence inferred to be inconsistent with the nature of morality and justice. The result from this philosophy is, that men are born free from all sin and corruption. Now we should suppose, according to this doctrine, that when God kills them, as he sometimes does, in this state, they are annihilated with the beasts that perish. We have found no place in God's revelation for rational beings who are neither holy nor sinful. But we have taken only one side of the absurdity, and this last supposition requires to be connected with both. The other side is this, righteousness is as much voluntary as personal, and no more imputable than guilt. Men are, therefore, born neither holy nor sinful; not worthy of happiness or misery; and yet some of them die. Imputation has no place in the theory, because voluntary actions are personal, and nothing else can be moral; and because moral character can be no more transmitted or imputed than

the acts themselves. These are some of the legitimate results from the principles above stated; from which it will be readily seen, their application must have an influence to neutralize or modify all the doctrines of christianity. But we will not, at present, trace further the absurdities to which the theory would lead us. Although we consider it perfectly lawful to reason from the absurdities of consequences legitimately drawn, to the falsity of the premises, we propose now to examine the premises themselves.

The first position, that all moral character belongs exclusively to exercises of the will, is bad philosophy and worse theology. Examine its philosophy. The will, which is governed by the affections and must receive its entire direction from them, is represented as exclusively virtuous or vicious. It makes the source of action neither good nor bad: in other words, the heart, which controls all the volitions, and directs all man's ability, has no moral character. This is an effect without any adequate cause. Should it be alleged that volitions include all that we call feelings of the heart, or affections, the philosophy would be no better, although the theology might be slightly improved. We have abundantly shown, in former articles, that such a supposition does not accord with fact, and we now repeat, if any man will be guided by facts, inductively examined in his own investigation of the mental phenomena, he cannot fail to reject a theory so absurd.

The second position is equally untenable—it is the old dogma of self-determining power, with a different phraseology of explanation. Now it is a well ascertained and established law of mental operation, that the will is uniformly governed by the pleasure of the heart. The supposition of a self-determining power in the will is, therefore, absurd and impossible. The will cannot act without motive, and that motive must be in the controlling faculty. We use the term motive as defined in a former article, and not for the ultimate object which excites the affection of pleasure.

The third position requires a more particular examination; and we are now prepared to show that man's natural ability is not the measure of his moral obligation. We here request our readers to recollect the illustrations of natural power already given, together with admissions and explanations, which we have made in a former number, concerning all the instrumental agencies and limitations of physical ability. With these in view, we apply the alleged principle to the duty of loving God, to which all admit men are morally obliged. It will stand thus—if men have not natural power to love God, they cannot be under obligations to love him. This is considered by many as strong ground, is asserted with great boldness, and repeated with pertinacious earnestness. But it is one thing to assert and repeat a proposition, and quite another matter to prove it. So it will be found in this case. Let it be remembered that this ability cannot mean self-determining power of the will to love God: man has no such power. It cannot mean a control which the volition of the will might be supposed to have over the affections to change them from hatred to love. The supposition contradicts the law of mental operation. It cannot mean that men love God with any thing, or faculty, purely physical and destitute of moral character. Such a supposition would do violence to every principle of sound philosophy, having any relation to the case, and destroy all distinction between natural and moral power. If we are not deceived, very many philoso-

phers, whom we oppose, would be unwilling to lose this distinction. But whether they would like to lose it or not, we are not yet prepared to relinquish it; although we may retain it for a different purpose from theirs.

The question still recurs, what does the dogma mean? Does it mean, that unless men have hearts disposed to love God they are not bound to love him? Surely none can advocate such a sentiment; its philosophy would be as bad as its theology is obviously false. Does it mean that unless men have all the faculties of a moral agent they cannot be bound to love their Maker? This would be giving it a meaning true in itself, but it cannot be the meaning of the declaration; because these faculties are not power, nor could all the natural power conceivable constitute man a moral, responsible agent. Man must have a moral faculty, in order to be morally responsible. With that faculty, and with that alone, he loves God, if he ever love him at all. We know that other faculties of mind and body are instrumental in manifesting this love; but love in itself is purely an affection of the heart. Now if a man naturally hates God, does he violate no obligation? We say *naturally*, not with his physical power, but with that temper of heart, with which he was born; and this is what we mean by naturally hating God. We think every man thus violates a sacred obligation, not because he omits to employ little or much physical power in loving God, but because he omits the appropriate exercise of his moral faculty, and exercises it in hostility to his duty and the Lawgiver. Take these statements in another form, and the result will be very plain. Men love God only with the heart, or moral faculty—there is no exercise of natural power at all in the affection—men's natural ability is always under the control of their moral power, and not the moral under the control of physical power. It must, therefore, be clearly evident that natural ability is not the measure of men's moral obligation.

But there is plausibility in the assertion; and since many admit it as true, it may be worth inquiry why it is plausible. On a careful examination, the reasons will appear obvious. The declaration is true in its application to external actions, which always involve the employment of natural ability. Nothing can be more plain. A man must possess the power and instruments indispensable to the accomplishment of any external action, in order to be placed under obligation to do it. Natural power is employed to move the body in all its voluntary motions. Whatever, therefore, men are bound to perform by the bodily instrumentality, must be limited by the physical ability possessed. Here it should not be forgotten that we use the term for that which connects the effort with the volition. A man cannot be obliged to fly, to lift a mountain, or to perform any such external acts as exceed his ability and his means. It is perfectly evident that in all such cases no obligation can exist where there is not power. The applications of this principle being so numerous, as well as true, it is not strange that the principle should be carried out of its proper sphere, and applied to all the relations of obligation. It is no matter of surprise that men, who do not accurately discriminate, should not apprehend the impropriety of applying a principle, true in itself, and in so many legitimate uses, to emotions exclusively moral. Moreover, one use of the will is to direct the understanding to investigate or neglect subjects of thought. A man cannot be under obligation to investigate what it is impossible for his intellect to investigate. Be-

yond the capacity, obligation cannot bind the intellect. The perversion and blindness of the understanding from its appropriate employment and apprehension, are altogether apart from this statement and admission. The whole intellectual capacity may be criminally perverted and blinded by the influence of the heart. This blindness to the truth and ways of God, though it may take away the natural ability to discern spiritual things, cannot release from obligation. But our meaning and our admission are that, in things which depend on men's intellectual capacity, or on what is often called intellectual acuteness and strength, we have no objection to apply the principle. It is true in this application, and this serves to illustrate the plausibility of its application to feelings of the heart. But we need not linger on this part of the inquiry, since the application of the principle is only plausible. We offer two reasons which set aside the plausibility.

The first reason is, that natural ability is not employed at all in the emotions of love and hatred, pleasure and pain. It cannot, therefore, be said that men have natural power to do what involves no such ability. The second reason is, that the heart, or moral faculty, is the principle of agency and source of action. It is absurd, therefore, to suppose that man's natural power can ever control that of which it is only an instrument. Natural ability is not, therefore, and it cannot be, the measure of man's moral obligation to God. We have only examined the sentiment with reference to loving God, but the same may be said of all the emotions, as penitence, gratitude, &c. It is not necessary that we pursue this part of the discussion any further.

We may here add that moral ability is not the measure of man's obligation. This has not, as far as we know, been advocated; and yet we have often wondered that, in this age, so prolifick in speculations, some men have not risen up to advocate and contend that moral ability is indispensable to man that he should be under obligation to perform moral acts. We think it would be quite as rational and tenable as the other, even if it were applied to man's whole duty. The truth is, power, of any kind, limits responsibleness only instrumentally. It is not a standard nor measure of moral obligation. It is undoubtedly true that men have, by nature, moral power to hate God, not natural power, nor have they moral power to love him, and this proves their crime. We have been the more prolix in the discussion of this topic, because so much plausible deception has been mingled with mental philosophy; and because it seemed necessary, in order to understand the legitimate use of that famous distinction between natural and moral ability.

We recur now to the question, what is the proper use of a distinction which has been so often echoed from the pulpit, and which is so mischievous in its perverted applications? It must readily occur to those who examine the subject with care, that distinctions of power, so undefinable in itself, and so perplexing to all who attempt its investigation, cannot be of the utmost importance, nor have any indispensable use in the plain illustrations of revealed truth. It would seem strange if that revelation which is intended for all men, whether learned or ignorant, should require, in its illustration, the use of distinctions so subtle, and belonging to a subject beyond comprehension. When a man has asked, what is power? and can find no satisfactory answer, we would ask, in turn, if that man can be persuaded there is indispensable necessity, or great utility

attached to a distinction into natural and moral, of what he can obtain no definition? We think not. Let the advocates for this distinction tell us what power is, then we will discuss the utility of the distinction. Still, we have admitted that there is truth and some legitimate use in the distinction; although not in the connexion and for the purposes contended for by many.

There is one use to the philosopher who undertakes accurately to define the laws of mental operations, and discriminate the character of human actions—To such a purpose, the distinction is useful and important. Although power is not defined, there are certain relations to natural and moral sources and results, which render the distinction necessary. But the most acute and skilful mental philosopher might spend his life in teaching the discriminating fact, without ever inducing the multitude to understand it. He might employ some substitutes for definition, which is often done, and to these apply with some success his distinction. But if those substitutes are not cautiously made, and immediately associated with the relation which suggests the idea of power, they will mislead the metaphysician himself. There cannot, therefore, be very great importance for its use in illustrating gospel truth, and impressing it upon common minds.

There is, however, a popular use of the distinction as it exists in fact, which has some value. It is to assist in estimating, and sometimes in ascertaining, the proper object of praise and blame, that is, the heart and the feelings. Men are conscious that their natural ability, which might otherwise be employed for God's glory and their own greatest good, is controlled and misdirected by a perverted moral power—an ability to do evil, and to bring the whole man under its influence. We repeat, therefore, that we do admit, men are conscious, both of power and of the distinction as it exists in fact, but not as defined and used by many. Men are also often conscious of inability, both natural and moral; and often make the distinction in the common concerns of life. We have heard such facts as the two following, cited, to show the character of these two kinds of inability: Joseph's "brethren hated him and *could not* speak peaceably unto him"—the other is the case of the sailors before they cast Jonah into the sea; "the men rowed hard to bring the ship to the land, but *could not*." The first is cited as a case of moral and the latter of natural inability. We admit their appositeness, but what does the distinction avail in these cases? We answer, to show where the blame centres in one case, and praise in the other. In the first case, the hearts or moral faculties of Joseph's brethren, or if our opponents like, their moral ability, controlled their natural ability, and perverted it to evil, and prevented them from speaking peaceably to him. In the other case humane feelings of the heart, or moral faculty are developed, and they directed the natural ability to a good effort, but the wind and waves prevented the accomplishment of their object. Did not the feelings as entirely control or direct the natural ability, in the latter as in the former case? In the latter case there was no fault, simply because there was no bad feeling. But suppose the sailors had hated Jonah and toiled hard to effect a landing, for the purpose of burning Jonah at the stake, would there not have been crime, although the wind and waves prevented the deed? We make this supposition for the purpose of showing the use of the distinction, in ascertaining and estimating blame. It attaches to the heart because here is the source of action.

But we ask again, if the case of Joseph's brethren does not set aside the doctrine contended for, by those who affirm that men have natural power to change their hearts, love God, repent, and obey all God's commands? The affirmative of the question is plain, else why should the phrase, "*could not* speak peaceably," be used? If natural ability, by the laws of human action, may govern the feelings, it would not be proper to say they *could not* speak peaceably. We might pursue the analysis of this case much further, but it would bring us again to the result already made plain, that natural power is not the measure of obligation, and show that the most important use of this distinction between natural and moral power and inability, is to aid in estimating the character of the heart. But even here the vagueness of the terms is such, that the thing intended is better secured by other terms. If we do not mistake, there are many who have been in the habit of using and urging the distinction, who are now discontinuing its prominent use. We think the distinction is fast going into disuse. But the errorists of the same school assert, without qualification, that men have power to perform all that God requires of them. This is a legitimate inference from the doctrine that power is the measure of moral obligation. The consequences to be apprehended from this and the like errors, are many and grievous, but we have not room here to pursue them. Suffice it for the present to say, what we seriously believe will soon be realized, that the tendency of that philosophy which disregards the plain interpretation of God's word, and dispenses with the mission of the Holy Spirit, is so rapidly onward, that it will soon have run its race, and landed its reckless adherents in blank infidelity. It is to be hoped, however, that many who are tinctured with the philosophy, but less reckless, will take the alarm, see the error, and retrace their steps back to the sober truth of God's word. They will see that to be guided by this speculative philosophy is to "transgress and abide not in the doctrine of Christ."

We have been diverted a little from the course which we had prescribed for these brief articles, by the consideration that errors on the doctrine and uses of human power are rife in the church. We wished to cast in our mite, in this season of agitation, to settle the great controversy, on the side of truth and regard for the bible, in its plain meaning. Should Providence favour us, we intend hereafter to resume our plan, and bring the radical principles of our mental philosophy to the test of Divine revelation. If it shall be found that those principles will bear the test and abide the trial, we may have confidence in using them, to correct some of the speculations which have a mischievous influence in the church at the present time. F.

From the Evangelical Magazine.

ON THE METHODS BY WHICH PROVIDENCE CHECKS THE ABUSE OF PARDON.

The wisdom of God is apparent in the manner in which he bestows his favours; he imparts them on such grounds, in such circumstances, and in such a manner, as may prevent their being abused by the folly, or by the presumption of man. Thus, even in the works of nature, he distributes his bounties in a manner which impresses us with the majesty, as well as the indulgence of the donor; the meridian sun, while it gladdens and beautifies the face of nature, dazzles and blinds the eye that gazes presumptuously on it: and the

storms by which the air is purified strike terror by their violence, and sometimes spread desolation in their course.

This wisdom was conspicuous in his dealings with Israel. At the intercession of Moses and Aaron, he did not execute on them the fierceness of his anger, but saved them from the destruction to which they had exposed themselves by their crimes; yet such indications of his displeasure were given as made them stand in awe. Thus, while he consented to remain with the Israelites after their fall into idolatry, the destruction of the thousands that perished at his rebuke showed that he would not be insulted with impunity. Thus, also, when they murmured for flesh, he gave them their request, but sent leanness into their soul. It is with such wisdom that he bestows forgiveness under the gospel. It has been said, that the doctrine of a full and irreversible pardon of sin is calculated to make those less careful to avoid iniquity who imagine they have been blessed with the privilege, and that it emboldens the presumptuous transgressor in his vicious excesses by the hope which it suggests. It would be no difficult matter to vindicate the doctrine from such cavils, by pointing out the motives which it suggests to walk in the fear of God; but I shall in this essay show the various ways by which God testifies his displeasure against the sin which he forgives, snd that this blessing is accompanied by feelings, and followed by results adapted to awaken virtuous circumspection.

The pardoned person is often afflicted with sharp remorse. Conscience is one of the original principles of our nature, which disapproves and condemns what is sinful in our conduct. It is altogether independent of the opinion of the world; for it calls us to account for actions unknown to our fellow men, and censures with severity deeds which they deem in no way criminal. This principle is improved in its sensibility, and strengthened in its power, in the redeemed; so that what it once viewed with indulgence, it cannot now endure, and rejects extenuations and apologies which it once admitted. The consciousness of pardon renders its reflections more severe, by the idea of the mercy against which we have sinned. Its charges fill the pardoned with shame and grief in situations the most prosperous, and in affliction they add the lightning and the thunder to the clouds and wind of the storm. It has made them smite their breasts in agony, and water their couch with tears. This is peculiarly the case after atrocious sins, or where persons have lived many years in sin before their moral change. There is a sophistry by which wicked men attempt to soothe an accusing conscience which a penitent will not employ; and there are scenes of indulgence to which they fly for relief in which he cannot mingle. It is from on high the voice alone can come, which speaks joy and gladness to the contrite spirit.

Pardoned persons are frequently harassed with doubts and fears. Sometimes they have the blessed assurance of forgiveness; but such delightful impressions are transient, and are often succeeded by painful anxieties and misgivings. They fear that their assurance was a presumptuous delusion, and objects and events force upon their hearts the horrible conclusion that they are still condemned. With these anxieties the darkest forebodings are associated. They tremble at the idea of the calamities to which the wrath of God may subject them in this world, and are often in bondage through fear of death. Instead of rising to their view under those soft images in

which triumphant faith clothes it, it is to them the king of terrors; nay, there are seasons in which the fearful looking for of judgment and of fiery indignation fills them with horror, and in which the bright hopes of others only aggravate those gloomy anticipations of their own misery. "I am afflicted," said Heman, "and ready to die: from my youth up, while I suffer thy terrors, I am distracted."

The penitent are sometimes punished in their relations. When a man is chastened here, it is in a place where the heart is tenderly alive, and where every stroke is acutely felt. They have been punished in the death of relations. Thus Nathan said to David: "The Lord hath put away thy sin, thou shalt not die; howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born to thee shall die." How bitter are the tears that drop on the cold cheek of such victims, and how severe the agony which dictates the lamentation, "For thee I ought to have died, my son, my son!" In some cases their relations die without their seeing them, or hearing from their lips the assurance of forgiveness; and to them no opportunity is given of performing those ministrations of sympathy and love, so consoling to those that pay, as well as to those that receive them. Nay, the horrible thought has wrung their spirits, that by their misconduct they have broken the hearts of their friends, and brought down their gray hairs with sorrow to the grave. Ah! how the feelings of the dutiful child are then envied, as the dying parent bears testimony to his kindness and duty, and as he "falls upon his face and weeps over him and kisses him."

Sometimes they are punished in the misconduct of their relations. To vices from which they have been reclaimed, their conversation may be devoted, and all their entreaties and warnings may be repelled, with the most insolent and cruel allusions to the evil of their former doings. Parents reclaimed from the habits of intemperance have had children who were its slaves; and have, whilst they beheld their youth blasted and substance wasted in the excess of riot, and every plan and effort defeated for their respectable settlement in life, reflected in the bitterness of their spirits, that they had taught those to sin whom they could not reform, and that the influence of a father's follies could not be put away by a father's tears.

Sometimes the penitent have been punished by the severity of their relations. It has happened that no tokens of amendment could reconcile the hearts of relations to the returning prodigal, and no entreaties could obtain for them the least pittance of aid, or one expression of pity. In cases where the penitent is treated with compassion and kindness, the idea how little they deserve it wrings the heart, and it is often necessary, from various considerations, to keep them at a distance from the home which they have dishonoured; and instead of their being spoken of in those affectionate terms which call up absent friends to the respect and the love of the young, their names are never mentioned, but with that cold reserve which indicates the wish that it was possible to forget them. "I have closed the door of a father's house against me," is the bitterest reflection of an earthly kind which the heart can make.

The pardoned are often visited also with sickness and disappointments. Infirmities of body and sharp attacks of pain are often the sad remembrancers of deeds of folly, and they have complained like Hezekiah, "He will cut me off with pining sickness; I reckoned

that as a lion he will break all my bones." They see others healthy and vigorous, mingling in every cheerful scene, and fit for every enterprise; while they are feeble and sore broken, the victims of nervous inquietude and corroding pain. The best laid schemes are disappointed, their most zealous efforts are fruitless, their substance wastes in spite of every precaution of economy, and their business declines in spite of every effort to maintain and extend it. It is indeed agonizing when the anger of God is felt in the pang of disease, and when in worldly calamities this sad reflection is forced on the heart, "Behold the fruit of sin." The scorn and ill-usage of the world are often directed against those who have been renewed to repentance. However worthy their subsequent conduct may prove them to be of general confidence, yet, in consequence of their former deviation, some will think it wise to withhold it. Amidst all their claims to public respect, malignity will detail, with a minuteness which shows that she will not suffer oblivion to cover aught that will make a fellow creature unhappy, the indiscretions of their youth. They see others rising to situations from which they are kept back, and have the mortifying reflection that these might have been their stations of wealth and distinction, if it had not been for their own misconduct. They have seen the spirits of their children broken through a parent's shame, and their prospects blasted, and their morals undervalued, in consequence of the sins and follies of those who gave them birth. This is neither candid nor just; nay, it is in men ungenerous and cruel; but it is, as coming from God, the righteous correction of iniquity.

The last mode which I shall specify in which the pardoned have been chastened is by acute sufferings in death. A peaceful dismission from the world is a great blessing to the dying, and an unspeakable consolation to the attending friends. It is most distressing to behold a beloved friend labouring under agony which we cannot alleviate, and to hear from him groans which we can only answer by the sobs of unavailing pity. Some, as a correction for their faults, are brought down to the grave by severe agony, which allows them not one moment's ease, and which no power of medicine can assuage. In some cases this anguish has been borne far from the sight and the help of friends. They think it would lighten their sufferings if they saw them and felt the power of their pitying looks, and of their voice of consolation; but they must die, with no face of love near them, on which to fix their last look, and no hand of love near them which they might grasp as they were sinking into eternity. It is when tribulation worketh patience, and when the person dying in such circumstances is led to say, "I am now receiving the last stroke of my father's rod, and why should a dying man complain while enduring the punishment of his sins?"

It is easy to trace the reasons why God acts in this manner to those whom he forgives. Were sin to be pardoned wihout any token of God's displeasure against it, it would not be believed that it was so repugnant to his nature, and so offensive to his sight. The narratives of his vengeance on offenders of old would be treated as idle tales, or it would be thought that the rigour of the former dispensation had completely passed away, and that we were now to be treated with unlimited indulgence. Those severities are necessary to show that amidst the grace of the gospel, God will by no means clear the guilty, and that impunity can no more be granted now than before. It is amidst such scenes that

we feel disposed to exclaim, "Who would not fear thee, O Lord, and glorify thy name? for thou only art holy." It is not the correction of the servant's fault which strikes us most with the master's abhorrence of what is base and vicious; but when he chastens the child of his love, we see in the severity of his strokes how much he detests his faults, and how desirous he is to keep him from evil in future.

God acts in this manner that his people may stand in awe and not sin. An offence which is easily overlooked is readily repeated. Who has not seen this in the behaviour of servants and of children? and if earthly governors show a great degree of lenity to the perpetrators of particular crimes, they will undoubtedly prevail to a very great degree. Were no tokens of divine displeasure to follow their offences, the penitents would become presumptuous and careless; they would not feel so much dread of sin; they would not watch with such vigilance, nor pray with so much fervour, that they might not enter into temptation. It is true that higher and nobler motives are addressed to them in the gospel than these; but religion avails itself of every principle of our moral constitution, and while it appeals to our gratitude and love, it rouses our fears. It brings forth the terrors of the Lord and the wrath of the Lamb, as well as the riches of grace and the gentleness of Christ.

Such dispensations are a solemn warning to the impenitent. When they behold the humble and contrite thus afflicted, they must feel that God will not spare them; that if they receive not their punishment in this world, it is reserved for them in another, and will there seize upon them in the worm that never dies, and in the fire that shall never be quenched. If the offences of the penitent embolden them to sin, the vengeance taken on their inventions counteracts its influence. In many cases they have been led by it to flee from the wrath to come: and when it has not produced a total change, it has checked the fury of their passions, and restrained them from excesses which would have been ruinous to others. These rebukes of Heaven have been mercy to the sufferer, and salvation to those around. The blow is severe, but it drives folly from the heart; and hot is the furnace, but by it the dross is purged away.

It is a comfortable reflection to the penitent, that it is only in this world that they shall have any experience of the frowns of Providence. In the world to come their joy shall be unmixed, and the miseries which they at present suffer will give additional relish to the bliss before them. If their repentance hath its due influence, God will turn again and have compassion on them, and they that sow in tears shall reap in joy. He will not always chide, neither will he keep his anger for ever. The wise and good will rejoice over you as a brand plucked from the burning; your friends will honour you as mourners in Zion; even the men of the world will respect a penitence attended by meekness, humility, and fear; in sickness and sorrow you will find God your refuge and your strength; and in your lowly abode you will find that God will dwell with you. The agonies of a deathbed exert the Saviour's tenderest pity; the hand that wipes away the cold sweat from the face is stretched out in his compassion: and the voice that speaks peace to the trembling heart, works in his power. While he receives the departing spirit, he will fulfil your last wishes, and give his angels charge concerning your graves. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised

as a bullock unaccustomed to the yoke; turn thou me and I shall be turned, for thou art the Lord my God. Surely after that I was turned I repented, and after I was instructed I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord."

Let those who are tempted to sin consider, that even though they may obtain forgiveness, sin can promise them no advantage nor enjoyment which is worthy to be sought at such a risk. Even the least of these miseries, by which it is corrected in the pardoned, gives more pain than all the lust of the flesh or the pride of life can yield of enjoyment. The pleasure of the one is uncertain and momentary, the anguish of the other is severe and lasting. Let not those who have been kept from gross sins insult over the fallen. The spirit of Pharisaism is impiety to God and cruelty to man. Had it not been for the restraints of Providence, they might have exceeded in wickedness those whose crimes they talk of with horror. Let them mourn over the evils of their heart, and beseech the Saviour to wash them away in his blood. These sins of the heart will as certainly lead to destruction, if not repented of, as those of the life. And let those who have obtained pardon, but may not have experienced much of that heart-bitterness which has been the result of sin, though forgiven in others, prepare for the days of darkness which will come. Your privilege is peculiar, but it affords no ground for boasting. The best way to secure its continuance is by gratitude, sympathy and circumspection. To the Giver of all good you owe the tribute of gratitude; your afflicted brethren require your sympathy; and, while in this evil world, ye have need of continual caution. And let not those who are enjoying prosperity bless themselves in their hearts, saying, "I shall have peace, though I walk on in the imagination of my heart, adding drunkenness to thirst." Think not that because your sky is clear it will never be darkened; for the anger of the Lord shall smoke against you, and burn even to the lowest hell. Even now there is a curse in your prosperity, more fatal than the wormwood in the cup of sorrow. Forgetful of God, of your duty, and of eternity, you are rushing heedlessly to ruin, and must soon perish without remedy. Behold before you pain that shall never cease, despair that shall never brighten, and wrath to the uttermost; and flee, ere it be too late, from the wrath to come, and to the refuge still open to you in the grace of the Saviour. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

H. B.

Review.

In the course of the last year, the Rev. John Scott published, in London, the third volume of his continuation of Milner's Church History. This publication was reviewed in the Christian Observer of December last; and in the appendix to the volume for the year.

The part which is contained in the appendix we are about to lay before our readers—about one half in our present number; and the remainder, we hope, in our next. We believe that the republication of this portion of a Review, too extended to be inserted at large, will fill this department of our work, for two months, as much to the edification of our readers as any original articles that we might put in its place. It contains an account of the rise and progress of the Protestant Reformation in Geneva, and a summary view of the life and character of Calvin. It vindicates that great Reformer from the aspersions which, for centuries, have been cast on his character; and to us, we confess, the reading of it has been peculiarly gratifying, because it remarkably corresponds with what was written by us for the American edition of Rees's Cyclopedia—See the article Calvin. But *we* are classed, and very justly, with Calvinists; and may be supposed partial to the founder of the sect. This is not admitted by the Christian Observer to be his characteristick. On the contrary, he says expressly, speaking of the Reformers, "We are partisans of none of them; and least of all of the distinguished person [Calvin] whom Mr. Scott presents to our view." *His* favourable account of Calvin, therefore, and the representation he gives of the conduct of the Reformer in regard to Servetus, cannot be supposed to proceed from partial feelings. We acknowledge we were surprised to find the Episcopal Reviewer, when speaking of the trial and death of Servetus, saying without reserve, that "Cranmer, in England, went far greater lengths in this false road than Calvin" We were surprised, not because this assertion is not strictly true, or that we were ignorant of the fact, but at finding the statement coming from a distinguished member of the Church of England. We give him great credit for his frankness and candour in this particular; and would take the opportunity to recommend to other Episcopalians, not to revile Calvin for the death of Servetus; not, at least, without stating, at the same time, that "Cranmer, in England, went far greater lengths in this false road than Calvin."

We shall make no farther remarks on what we publish from the Observer, in our present number; although there are a few points, in which we think he is not exactly accurate—As a whole, we much admire his fairness and candour; his extracts from the history are excellent and highly interesting. But if spared to the coming month, we shall contest some of the Observer's assertions, in regard to the *doctrines* of Calvin; and if we are not greatly in error, shall show that he is so, in at least one point of no inferior importance.

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REVIEW OF SCOTT'S THIRD VOLUME.

We now turn with eagerness to the second division of this volume: we say with eagerness, because we cannot but hail the appearance of an impartial history of one of the greatest and most calumniated names of the Reformed churches. While we admire the grace of God in many of the leaders of the Reformation, we are partizans of none of them, and least of all of the distinguished person whom Mr. Scott presents to our notice. As Christians and Protestants, our code of faith is in the Bible, and not in any human interpretation of it, however in the main sound and excellent. On what is termed the Calvinistic controversy, we have seldom touched but as moderators between good men, who, holding different opinions on it, have not been always sufficiently ready to

weigh with calmness each other's conscientious difficulties. We have ever considered the grand vital truths of the gospel in the fall of man, and his destitution of every thing spiritually good—in the meritorious cross of our Divine Lord, and justification through faith only in his obedience unto death—in the regenerating and sanctifying operation of the Holy Ghost, and the fruits of faith and love, of holy tempers, words, and works—and in the ascription of our salvation, from first to last, to the merciful will of God our Heavenly Father, and not to our own works or deservings—as independent of the particular manner in which the depths of the Divine councils may appear to different minds to be most scripturally explained. We enter, therefore, on the division before us with unbiassed judgment; and shall proceed to invite the attention of our readers to the state of the Reformation in Geneva, when Calvin appeared—to some of the chief circumstances of his life—to the case of Servetus, which is generally considered as pressing most painfully on his memory—and to the instructive and interesting account of his closing days. Some reflections on particular points of his theology will naturally follow; the whole being intermingled with such remarks on our author's execution of these several branches of his labour as may occur to us.

But we must first offer a single observation on the preliminary inquiry, how it has come to pass that so much interest should have attached itself to the name of Calvin: how it has occurred that, after nearly three centuries, we seem in all the asperity of a recent controversy respecting him: how his name, and theology, and history have acquired such an intense attraction and been the centre of such eager dispute.

The truth we conceive to be, that the time when he appeared, the strong and commanding cast of his talents—the depth of his personal piety—his undaunted courage—the large furniture of learning with which he was stored—his unwearied diligence and ceaseless promptitude in difficulties—his remarkable faculty as a preacher—the amazing extent of his correspondence—his surpassing merit as a commentator on the Scriptures—his firmness and tact as a leader in the free state where his influence was so predominant—the very position of that small republick on the borders of France and at the entrance on Italy—the refuge which it afforded to the persecuted Protestants in that division of Europe—the systematick form which he gave to the newly asserted theology of Luther and Zuingle, and his noble defence of that general scheme of doctrine, which identified it with the Reformation itself, as opposed to the mass of superstition, ignorance, and false worship maintained by the Church and Bishop of Rome; these things account for the elevation to which he has been raised, and account also for the eager controversy which has since disputed many of his positions and doctrines. As respects our own church, the controversy became naturalized among us by the intercourse of the Reformers with each other; the importation of some of the continental ones to our own shores, and the residence of some of our own on the continent during the Marian troubles; and in particular by the correspondence which some of our most eminent ecclesiastics held with Calvin himself, and the deference which they ever paid to his brotherly suggestions. All this will, we hope, become more apparent as we proceed with our remarks, in the order which we have suggested.

We commence with the date of the Reformation in Geneva, when

Calvin entered on his labours in that city. It is frequently asserted that he was the Reformer of Geneva; and in popular language this is true. But Mr. Scott proves that four years before Calvin came there, or ever thought of making it the place of his residence, the blessed truths of the gospel had begun to make their way in that city. The twenty-second chapter of this volume, which gives an account of the establishment of the Reformation there, from the tendencies towards that event in 1526, to its final triumph and legal recognition in 1535, which latter date was itself a full year before Calvin arrived, is a most interesting and affecting narrative. Here we meet again with Farel. The year 1532 was the era of the effectual introduction of the gospel, chiefly by means of that remarkable man, assisted by Froment, Bouquet, Olivetan, and Viret. Again and again was he banished from the place; but he returned as facilities were presented, or urged others to do so, and in the interval kept alive by his correspondence the sacred cause.

As an illustration of the scenes in which the early annals of the Reformation abound, we will cite one example of conversion under Froment, whom Farel had induced to go to Geneva as a schoolmaster, and who soon drew around him a considerable number of hearers of all ages and of either sex.

"One instance of remarkable conversion, by the joint means of the preaching of Froment and the reading of the Scriptures, is recorded. The priests had spread among the ignorant and superstitious people the idea that the teachers of the new doctrines were no other than magicians, who had hosts of evil spirits at their command to accomplish their purposes. This notion had taken full possession of the mind, among others, of a Genevese lady of the name of Glaudine; so that, regarding Froment as an arch-sorcerer, she resisted all the solicitations of those who would have had her go to hear him. At length, however, she suffered her curiosity and the solicitations of her friends to overcome her fears, and she resolved for once to visit his preaching-room—using the precaution to fortify herself by every preservative against enchantment, such as the Agnus Dei, relics, crossings, and the like. Thus protected she entered the room, and placing herself in front of the preacher, repeatedly traced upon her person the sign of the cross, and ardently commended herself to God and to the care of the saints. On listening to Froment, her first feeling was that of surprise at hearing nothing which savoured of incantation. By the time his discourse was ended, her courage was so much increased that she ventured to speak to him, and to ask if he was satisfied of the truth of what he had delivered? He replied that he was ready to maintain it. She asked, Could he prove it from the gospel? On his answering in the affirmative, she further inquired, with respect to the mass, Was it not founded in Scripture? He assured her that neither the name nor the thing was to be found in the New Testament. She inquired, Was that book from which he had taken his text the New Testament? and, being told that it was, she begged that he would permit her to read it. The loan of the book being granted, she shut herself up in her chamber, and, scarcely allowing herself time to take refreshment, did nothing for some days but read the sacred volume. The more she read, the more were her admiration and the ardour of her soul excited. She wept abundantly: she prayed: she discovered her errors, and renounced her superstitions. At the end of three days she sent for Froment to her house; she conferred with him; and, after having again heard him preach, she avowed her reception of the evangelical doctrine, blessing God most earnestly for having thus enlightened her with the knowledge of his truth. Nor was this all: she gained over her husband, who had been no less bigoted than herself, and others of her relations; and abounded in all the offices of Christian charity and kindness to those who suffered for their religion's sake."—pp. 270—272.

One step succeeded another. The tyranny and ambition of the popish bishop of Geneva—the infamous vices of many of the priests—the treachery of the duke of Savoy—and the opposite councils of the cantons of Berne and Friburg, all contributed to the result; but the main instruments were the Bible translated and circulated, and the great truths of that inspired volume, proclaimed and

preached with fidelity and zeal by Farel and his brethren. It is curious to observe the instinctive horror of the Scriptures which the partizans of Popery betrayed. The first French version of the New Testament appeared at Geneva in 1533, and was allowed by the council, who also ordered that "only the gospel should be preached, and nothing delivered from the pulpit which could not be proved from Scripture." A mandate from the bishop was then issued,—

"Which he desired to have 'published with the sound of the trumpet,' prohibiting the reading of the Scriptures in the vulgar tongue.' It was followed the beginning of the next year by one from his grand vicar, commanding all persons who possessed copies of the Bible, either in the French or the German tongue, 'to burn them immediately, under pain of excommunication' But it was now too late to issue such injunctions at Geneva: and the impious order only produced effects the reverse of those which were intended. But well may the historian (Ruchat) demand, 'Was ever such a proceeding heard of among the followers of Mohammed or Zoroaster, or under any other profession of religion? It has been reserved exclusively for men calling themselves Christian priests, but who are assuredly wolves in sheep's clothing, to command the books which they themselves acknowledge as sacred—God's merciful gift to mankind to teach them the way to eternal life—to be committed to the flames. Yet such atrocities have been renewed in our own days. [Mr. Scott says in a note, 'and we may add, in our's also.'] Infidels will surely rise up in the judgment against such Christians, and will condemn them." —p. 280.

It was on the first of March, 1534, that Farel was conducted by a numerous body of citizens to the convent of the Franciscans, and in their church for the first time publicly preached the doctrines of the Reformation. The see of Geneva was declared vacant by the Council in the September of that year; a public disputation took place in May, 1535; and the Reformation was established by a public edict the 27th of the following August. The Confession of Faith drawn up by Farel was sanctioned by the Council the next year, from which we must give the following abstract, that it may be seen what foundations the Reformers uniformly laid.

"It was comprised in twenty-one articles. In article 3, the law of God is asserted to be the only rule of life, and exclusively 'to have authority over the conscience:' and the Ten Commandments are given as a summary of it. Art. 4. Man is acknowledged to be by nature 'blinded in his understanding, and full of corruption and perverseness of heart: so that of himself he has no power to attain the true knowledge of God, or to give himself to good works: but on the contrary, if left to himself, he can only continue in ignorance, and be abandoned to all iniquity.' Hence, Art. 5, he can in himself expect nothing but the wrath and curse of God, and must seek out of himself (in another) for salvation—namely, (Art. 6, 7) in Christ. Art. 8: 'By the Spirit of Christ we are regenerated to a new and spiritual nature: that is, the evil concupiscences of our flesh are mortified by his grace, so that they no more reign in us; and on the contrary our will is rendered conformable to that of God, to follow his way, and seek those things which are pleasing to him.' Art. 9: 'This regeneration is (only) so far effected, that, even till we are delivered from this mortal body, there remain always in us great imperfection and infirmity: so that we are ever poor and miserable sinners before God....We have, therefore, always need of the mercy of God for the remission of our faults and offences; and must constantly seek our righteousness in Christ, and not in ourselves, and repose and assure ourselves in him, attributing nothing to our own works.' Art. 10: 'And to the end that all the glory and praise may (as they are due) be given to God, and that we may enjoy true repose and peace of conscience; we understand and confess that we receive all the above recited benefits from God by his mercy and grace alone, without any consideration of our deserts or of the merit of our works—to which no other reward is due than eternal confusion. Nevertheless our (gracious) God, having, of his goodness, received us to the communion of his Son Jesus Christ, accepts the works which we do in faith as pleasant and agreeable to him; not that they merit this, but that he does not impute to us their imperfection, but recognises only what proceeds from his Spirit.' Art. 11: 'The way of admission opened for us to the enjoyment of so great treasures, and this real bounty of God, is by faith—when in sure affiance and confidence of heart we believe the promises of

the Gospel, and receive Jesus Christ as he is presented to us by the Father, and described to us by the word of God.'" pp. 311—313.

We may well here pause, to adore the wisdom and grace of God which thus prepared the way for the labours of Calvin, by men perhaps more adapted than himself for that particular work; and which, so far as we can judge, he was incapable of effecting; just as they would have been inadequate to that consolidation and defence of the whole cause of pure religion, which he for nearly thirty years carried on, and then resigned to the able hands of his disciple and fellow-labourer, Beza. Nor can we fail to notice the concurrence of events in the Divine Providence, which enabled this small state to struggle into liberty, from the thraldom of Friburg and the court of Savoy, that it might become the strong hold of truth and the centre of the Protestant cause.

We come now to our notices of Calvin, whose history occupies nearly three hundred pages of this volume—a space, long as it may appear, not in the least too extended. We question if, in the whole eight volumes of ecclesiastical annals of the Milners and Mr. Scott, there is any portion more important, more impartially conducted, more remarkably opportune to the circumstances of the present times than this. We cannot spare a single page, and scarcely a quotation. Nor can we sufficiently admire the calmness, the independence of mind, the clear and penetrating judgment which our author exhibits, and which make us look forward with strong anticipation to his intended account of the English Reformation.

John Cauvin, Chauvin, or, according to the Latin and usual form, Calvin, was born at Noyon, in Picardy, July 10, 1509. He received his early education with the children of a family of rank, and accompanied them to Paris, where the celebrated grammarian Cordery was his teacher. From his youth he was remarkable for gravity, and rather stern rebukes of vice. In 1521, at the age of twelve, he obtained a benefice in the Church of Rome at Noyon; and afterwards, in 1527 and 1529, the parochial cures of Marteville and Pont l'Evêque, where he is related to have delivered discourses to the people, even before his admission into full orders. He afterwards changed his pursuits from theology to the civil law, at the instance of his father, though he still continued to study the Sacred Scriptures with intense eagerness. He published his first work in 1532, at the age of twenty-three—a commentary on Seneca's De Clementia. Soon after this, his father being now dead, he determined to dedicate himself wholly to the service of God, his mind having been gradually more and more directed to this object by his study of the Scriptures, and the acquaintance of several pious men. Accordingly he came to Paris, and began to propagate his sentiments, but was soon compelled to retire from it by the persecution which his zeal excited. This was in November, 1533. He ventured there again the following year; but was again forced to fly by the violence of Francis the First, who was persecuting the Protestants of his own country, whilst, for political purposes, he was seeking to support those in Germany. Calvin, after visiting Strasburg, fixed himself at Basle, and here published, in 1535, at the age of twenty-seven, his most celebrated work, The Institutes of the Christian Religion, without his name, and merely to defend the Protestants against the calumny which would confound them with the wildness and fanaticism of the Anabaptists. The work had then only six chapters; but though it was the labour of his

life to revise, enlarge, and rearrange it, the last edition, in 1559, containing eighty, all the main positions and doctrines continue precisely the same: the views of predestination, for instance, in the first and last edition are identical; so little truth is there in the insinuation that he did not begin to publish his sentiments on that solemn subject till the year 1557.

In 1536 he visited Italy, and afterwards, for the last time, France. His design, on his return, was to fix himself at Basle or Strasburg; but the war which then raged compelling him to pass through Dauphiny and Savoy, he was obliged, contrary to his inclination, to pass through Geneva. Farel here met him, and urged him to remain; he felt, for a considerable time, little inclination to comply, but at last he yielded to importunity, and in August, 1536, accepted the office of a Professor of Divinity. The state of public morals, however, amongst the population—the ignorance and vice and superstition which remained—the relaxation of civil order, which their long struggle for independence had occasioned—the party spirit and family feuds, not appeased at once by the reception of the Reformation which prevailed—the free constitution of the state, which allowed almost every man a voice—the large number of individuals who had no real religious principle—the tumults excited by the Anabaptists—the chicanery and perseverance of the surrounding Papal states, rendered the situation of Calvin no easy post. A strict discipline in religious concerns, and especially on admission to the Lord's Supper, formed a part of his plan of conduct, and was carried forward in a manner not, perhaps, altogether well adapted to the circumstances of the case. In two years from his arrival at Geneva, he was banished from the republick. His remark on being informed of the decree corresponded with the humility and simplicity of mind with which he undertook his charge: "Had I been the servant of man," he observed, "I must have complained of being ill requited" (he had received no stipend); "but it is well for me that I have served One who never deserts those who devote themselves to him." He was recalled, however, in 1542, in a manner the most honourable to his character; not by any steps taken by himself, but in consequence of confusion prevailing at Geneva, the death or removal of the principal persons concerned in opposing him, and the general conviction of his piety, talents, and integrity. It was a penitent people entreating their injured pastor to return. From 1542 till the period of his death in 1564, Calvin devoted his almost unrivalled powers to the establishment and diffusion of the principles of the Gospel. His published works extended to nine closely printed folios, seven of which are occupied with his invaluable commentaries on most parts of the Old Testament, and the whole of the New, with the exception of the Apocalypse. The last of these commentaries, that on the Book of Joshua, was finished only just before his death. He married in 1540, but left no children. In 1548, and again in 1551, he wrote his letters to the protector Somerset, and Bishops Hooper and Cranmer, —and, after the accession of Elizabeth, those to Cecil and Grindal. The case of Servetus, to which we shall soon refer more at length, occurred in 1553. His health began sensibly to decline in 1557; and it was in 1564, in the fifty-fifth year of his age, that he was gathered to his fathers, and to that heavenly rest in the mansions prepared for him by his Redeemer, which he had so long earnestly desired and pressed forward to, amidst the sins and sorrows of an evil and jarring

world. His habitual labours, contrasted with the weakness of his health and his habitual infirmities, shows the power of his conscientious conviction of his responsibility for the use of his time and talents, the strength of the grace of God supporting him, and those mighty endowments of mind with which he was blessed.

"An extraordinary account is given of Calvin's labours, from the time of his return to Geneva. 'In every fortnight he preached one entire week'—whether daily or not does not appear. Thrice in every week he delivered divinity lectures: on the Thursdays he presided in the consistory, and on the Fridays in what was called the congregation, a meeting for the collation and exposition of Scripture. Frequently he was called to assist the council with his advice, which his skill in the science of law, combined with his general wisdom and talent, made him very competent to do. His correspondence, also, was very extensive, the fame of his learning and piety causing him to be consulted from all quarters: and he himself complains of the continual interruptions which, as might naturally have been expected, he encountered from the visits of strangers, and from other avocations. Yet his copious commentaries on the Scriptures, and other writings, chiefly in a polished Latin style, are known to be very elaborate and accurate.—Such were the performances of a man, whose constitution was delicate, and his health bad, and who never completed his fifty-fifth year." p. 370.

"'He was naturally of a spare and feeble frame, of a sallow complexion and bilious habit, tending to consumption. He was subject to severe headachs, from which strict abstinence alone afforded him relief. Hence, for more than ten years together, he took only one meal in the day, generally in the evening; and frequently he fasted for thirty-six hours together. His digestion was bad; and his sleep scarcely deserved the name. Five years before his death, he was attacked by a spitting of blood; and, when his long continued intermitting fever left him, that 'host' of disorders to which we have alluded, and which he himself enumerates—asthma, gout, (ascending from his feet to his knees,) stone, gravel, cholic, and a severe hæmorrhoidal affection—began to show themselves, and, as he observed in writing to the physicians, the inaction to which the pains in his legs and feet, together with the complaint which rendered him unable to ride, reduced him, left him no hope of recruiting his strength. He strictly observed the directions of his medical attendants, but otherwise, and when not under their care, he suffered nothing to interrupt his work; preaching often under a headach which would have confined most men to their couch.'" pp. 472, 473.

We pass on to the case of Servetus, of which every one has heard exaggerated statements, and which the infidel rejoices to appeal to. Gibbon hesitates not to declare, "I am more deeply scandalized at the single execution of Servetus, than at the hecatombs which have blazed in the auto-da-fés of Spain and Portugal." He then says, that "Calvin's zeal was summoned by personal malice, and perhaps envy;" that he "accused his adversary before their common enemies, the judges of Vienna; and betrayed, for his destruction, the sacred trust of private correspondence." Mr. Roscoe also, in his Leo X., gravely pronounces that "the annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty, than the burning of Servetus in a Protestant city, and by Protestant priests." The plain fact is, that the subject of toleration was not understood at the period when this mournful event occurred. Men falsely supposed that the Mosaical enactments against the blasphemer bound Christian countries. The judgment as to particular instances of imprisonment, banishment, or death, rested on the nature of the laws in each state, the truth and supposed enormity of the facts alleged, and the impartiality of the trial. Cranmer in England went far greater lengths in this false road than Calvin. The ministers at Berne and Constance acted upon it with respect to the fanatical Anabaptists. Fourteen years after the execution of Servetus, a public proposition was made at Geneva by Gentiles, an Antitrinitarian, to hold a disputation with the orthodox, on the condition that "the party who could not prove their doctrine from

the word of God, should be put to death as impostors."

The whole of this spirit we need not say how unequivocally we condemn; we are decided and warm advocates for the most unfettered toleration; but we do not the less distinguish between an action performed under a false principle, from obedience to the existing laws, in compliance with what was uniformly considered as a duty of the civil magistrate, at the period when it took place, and which proceeded from no private malice; and the same action, if it had been committed three centuries later, when the extent and obligation of toleration were known, and nothing but personal revenge and a strained interpretation of the laws could dictate the crime.

We boldly affirm, then, with our author, that most, if not all, the peculiar indignation excited in modern times against the individual reformer whose life we are reviewing, is a calumny, an infliction of false punishment for an offence which did not exist in the sense in which it is alleged. For this Servetus was, by the confession of all, a monster of blasphemy; not only venting the most fearful insults against the Saviour, but relying on the seditious libertine faction in Geneva for protection. In this course he persevered from the year 1532, to 1553. Calvin first offered to meet him in Paris, in 1534, in order to reclaim him from his errors; and as late as 1546, corresponded with him for the same purpose. At that time he also solemnly warned him from coming to Geneva, assuring him that the laws would in such a case have their course against him; so thoroughly was the state of the law as to blasphemy then understood. In fact, Servetus was in 1552, imprisoned by the Popish authorities in Vienne, and only escaped the death pronounced against him by flight: he was burned, however, in effigy, with five bales of his books. With this Calvin had no concern, except that a citizen of Lyons residing at Geneva obtained from him by great importunity some of Servetus's letters, which were however never brought forward in evidence. Servetus came next to Geneva, with this sentence out against him; and he was committed to prison at Calvin's instance, according to the existing statutes of the republic, by one of the syndics. A series of articles was extracted from his works, and preferred against him, and as much time allowed him as he required, to retract, explain, or deny them. In short, it would be difficult to point out a case where either the errors and the behaviour of the accused were so aggravated, or all the advantages of a fair hearing so fully granted. Every pains was taken to the very last, and by Calvin himself, in the greatest sincerity, to reclaim him; time without limit was allowed him; all papers and documents were submitted to him, with such books as he desired. And at last his violent and insolent conduct when under examination, and his confidence that he should triumph over his prosecutors, by the aid of the powerful faction then opposed to Calvin, were such, that the learned Chauffepié (whose account Gibbon pronounces the best), says, that he "fell a victim to his own pride and false anticipations."

Nor was this all the alleviation which the case, so far as regards Calvin, receives, when calmly considered. Before sentence was passed, copies of the proceedings were transmitted to the churches of Zuric, Berne, Basle, and Schaffhausen: the replies from which agreed on the fact of Servetus's enormous heresies, and on the duty of using the power committed to them in preventing his doing further mischief to the church. After the sentence had been pass-

ed, (concerning which Calvin uttered not a sentiment, except as he strove to mitigate the kind of death,) he sent for Calvin two hours before his execution, and begged his pardon.

"Calvin, in reply, told him, that he had never thought of revenging himself on him for any personal injuries; and admonished him 'with all mildness; reminding him that sixteen years before he had endeavoured, even at the risk of his own life, to reclaim him, and that it had not been through his fault that Servetus had not by repentance been restored to the friendship of all religious persons.' After this, Calvin added, he had treated with him in private correspondence, without wishing to draw public attention, to the same purport; and had omitted no office of kindness, till, irritated by his faithful reproofs, Servetus had poured forth a torrent of abuse against him. Calvin then exhorted him to seek forgiveness of God; but, finding his admonitions unavailing, he desisted and withdrew."—pp. 427, 428.

And what were the prevailing sentiments of the best and holiest, the most humane and moderate men, at the time when it occurred? The gentle Melancthon expressed surprise that any objection should be raised. Bucer, Bullinger, Farel, Viret, Peter Martyr, and Beza were of the same mind; nor does it appear that one dissentient voice was raised against the proceeding by any except one personal and avowed foe of our Reformer. No apology was ever deemed necessary; and his bitterest enemies, Bolsec and Maimbourg, bring no charge against him on that head.

We cannot then but consider the case as settled for ever; and we rank Mr. Scott's impartial examination of it, as one of the most important services which he has rendered to the Christian world. The age of Calvin, and the prevalent state of the laws in that age, as it respects toleration, we again condemn as loudly as any of his bitterest calumniators; but to judge fairly of Calvin's personal conduct, we ought to place ourselves in the circumstances of the age in which he lived, before the intolerant notions which the Reformers had imbibed from the persecuting church in which they were educated, were shaken off. It is impossible to justify or palliate the deed; it would be revolting to every feeling of humanity and religion to do so; but Calvin's conduct we believe to have been thoroughly conscientious, and, according to his own full conviction, salutary and Christian. Would it be equitable to visit on Judge Hale, or any other individual, the moral guilt of those inflictions of severity upon supposed witches and wizards, which we now know to have been fearfully barbarous and cruel; but which at the time were considered wise and just, as well as legal visitations? Why then visit upon Calvin what belonged not fairly to the individual, but to the age?

We now hasten to the instructive narrative of the closing days of this eminent man, in which there is a remarkable union of the deepest piety, genuine lowliness of heart, fervent love for the brethren, zeal for the glory of God, and anxiety to improve every moment of existing life, to the welfare of survivors. We know of no case on record of a more distinguished person conducting himself in a more dignified, consistent, and wise manner. It will be more satisfactory to quote rather than abridge: and if our extracts are long, our readers will require no apology at our hands.

"Amid all the sufferings under which he languished for three months, we are told not an impatient word escaped him. Sometimes he would direct his eyes upwards, and simply say, 'How long, O Lord?' a phrase which during his health he had often had on his lips when he received tidings of the calamities of his brethren, or reflected on the oppressions of the church: or he would repeat the words of David, 'I held my peace because Thou didst it:' or those of Isaiah, 'I did mourn as a dove.' And again he was overheard saying, 'Thou bruisest me, O Lord, but it

amply suffices me that it is Thy hand.'—Still he persisted in dictating and writing as he was able, and, when entreated by his friends to forbear, he replied, 'Would you have my Lord find me idle when he cometh?' What a triumph was here exhibited, not only of mind over matter, but still more of pious zeal over the demands of nature for repose.

"On the 10th of March, his brother ministers coming to him, as they frequently did, found him sitting at the table at which he was accustomed to study. He sat silent for a short time, resting his head on his hand, as his manner was when thinking; and then, with a kind and cheerful countenance, he warmly thanked them for all their attentions to him, and told them he still hoped at a fortnight's end (when the stated time recurred,) to meet them in the consistory, but for the last time; for by that period, said he, 'I think the Lord will manifest his pleasure concerning me, and will probably take me to himself.' He accordingly did attend the consistory on the 23d of March; and when the business was over he observed, that some further continuance seemed to be appointed for him. He then took up a French Testament with notes, which he was correcting, and asked his brethren's opinion on some points. He suffered however for this exertion. On the 27th, having a new regent or tutor to propose for the college, he caused himself to be carried to the senate-house, and being supported by his friends walked into the hall; when uncovering his head he returned thanks to the senate for all the kindness they had shown him, especially during his illness. With a faultering voice he then added: 'I think I have entered this house for the last time:' and took his leave, tears being shed on both sides. On the 2d of April, which was Easter day, he was carried to church, and received the sacrament from the hands of Beza, joining in the hymn with such an expression of joy in his countenance as attracted the notice of the congregation. On the 25th, he sent for a notary and dictated his will, which he signed, and the next day caused to be read over to Beza and the other ministers, and attested by them in his presence."—pp. 473—475.

"After having thus despatched the business of his will, Calvin sent to inform the syndics and 'all the members of the senate,' that he wished once more to address them in their hall, whither he hoped the next day to be carried for the purpose. They begged him to have regard to what his health would bear, and promised to attend him at his own house. Accordingly they 'all' came to him the next day 'from the senate-house.' After mutual salutations, and an apology on his part for bringing them to wait upon him instead of his waiting upon them, he proceeded to address them to a purport which he had for some time wished to do, but had chosen to defer till he had a sure foresight of his approaching dissolution. He renewed his thanks for the great kindness he had experienced from them, the honours they had conferred on him, and the forbearance they had manifested towards his infirmities, particularly 'his vehemence,' which he confessed had 'sometimes exceeded due bounds.' He was bound to acknowledge, he said, that God had been pleased to employ him in rendering them some service, and in his heart he had been ever devoted to their republic; but he was conscious of his many deficiencies. Where he had failed he hoped they would forgive him, and impute it to his want of ability rather than his want of will to serve them: and he trusted that God had pardoned all his offences. With respect however to his doctrine, he could solemnly declare that he had not taught rashly and uncertainly, but had delivered purely and sincerely the word of God with which he was put in trust. Had he done otherwise, he must have been as much assured of God's anger impending over him, as he now was that his labours as a teacher had not been unacceptable to the Divine Majesty. 'And this,' said he, 'I am the more anxious to testify, because I cannot doubt that Satan, as his practice is, will raise up heady, light-minded, ungodly men to corrupt the sound doctrine which you have heard from me.'"—pp. 478—480.

"Again I pray you to pardon all my infirmities, which I acknowledge and confess before God and his angels, and here before you, my venerable lords.' He prayed Almighty God to shower down upon them more abundantly the gifts of his grace and good providence, and by his Holy Spirit to direct all their consultations to the good of the whole republic. He then shook hands with each of them, and they took their leave of him with tears, 'parting from him as from a common parent.'

"The following day (April 28,) by his desire all the ministers under the jurisdiction of Geneva came to him, and he addressed them to the following effect: 'Stand fast, my brethren, after my decease, in the work on which you have entered, and let not your hearts fail you, for the Lord will preserve this church and republic against all its enemies. Far from you be all discords among yourselves: embrace one another in mutual charity. Think what you owe to this church, in which the Lord hath stationed you, and desert it not. . . . When first I came to this city, the Gospel indeed was preached, but every thing was in disorder—as if Christianity had consisted in nothing else than the overturning of images. Not a

few wicked men were found in the church, from whom I suffered much shameful treatment; but the Lord our God so strengthened me, even me who am by nature far from bold, (I here speak what is the fact,) that I yielded to none of their attempts. I afterwards returned thither from Strasburg, in obedience to a call which was against my inclination because I thought it tended not to usefulness: for I knew not what the Lord had appointed; and the situation was full of most serious difficulties. But, proceeding in my work, I found at length that the Lord had really blessed my labours. Do you therefore also persist in your vocation: uphold the established order: and see that the people be at the same time retained in obedience to the doctrine delivered to them: for some are yet wicked and contumacious. Things, as you see, are now not ill settled: on which account you will be the more criminal before God if by your neglect they are suffered to go to decay.—I avow that I have lived united with you, brethren, in the strictest bonds of true and sincere affection: and I take my leave of you with the same feelings. If you have at any time found me harsh or peevish under my affliction, I entreat your forgiveness.' He then returned them his warmest thanks for having taken upon them the burden of his duties, while he was unable to discharge them; shook hands with them all; and 'we took leave of him,' says Beza, 'with sad hearts, and by no means with dry eyes.'

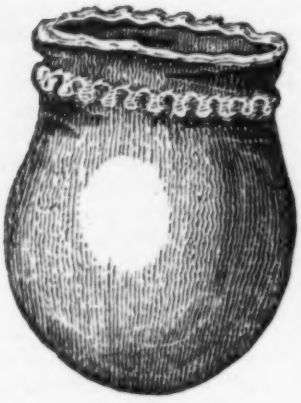
"On the second of May, having received a letter from Farel, (now an old man of seventy-five, and in infirm health,) stating that he had determined to come to see him from Neuchatel, he wrote to him the following brief and affectionate reply; 'Farewell, my best and most faithful brother! and, since it is God's pleasure that you should survive me in this world, retain the remembrance of our friendship, which has been useful to the church of God, and the fruits of which await us in heaven. Do not expose yourself to fatigue for my sake. I respire with difficulty, and continually expect my breath to fail me; but it is enough that to Christ I both live and die, who to his people in life and death is gain. Again, farewell with the brethren. Geneva, 2d May, 1564.' The good old man, however, came to Geneva according to his purpose, and, after an interview with his sinking friend returned the next day to Neuchatel.

"'The remainder of his days,' Beza tells us, 'Calvin passed in almost perpetual prayer. His voice indeed was interrupted by the difficulty of his respiration; but his eyes (which to the last retained their brilliancy,) uplifted to heaven, and the expression of his countenance, showed the fervour of his supplications. His doors,' he proceeds, 'must have stood open day and night, if all had been admitted who from sentiments of duty and affection wished to see him; but, as he could not speak to them, he requested they would testify their regard by praying for him rather than by troubling themselves about seeing him. Often also, though he ever showed himself glad to receive me, he intimated a scruple respecting the interruption thus given to my employments: so thrifty was he of time which ought to be spent in the service of the church.' The 19th of May was the day on which the ministers were again to meet on the affairs of the church, and at this time with special reference to the celebration of the sacrament at Whitsuntide. On these occasions he was accustomed to partake of a friendly meal with them: and he would now have the meeting held and supper prepared at his house. When the time came, he caused himself to be removed from his bed to the room in which they were assembled, and thus briefly addressed them: 'I come to you for the last time, never more to sit down with you at table.' He then offered up a short prayer, took a small portion of food, and conversed with them for a little time in a cheerful manner: but before supper was finished, he was obliged to be carried back to his chamber. He looked pleasantly upon his friends as he went out, and said, 'This will not prevent my being present with you in spirit.' He never afterwards left his bed. On the 27th of May, he spoke with less difficulty and in a stronger voice: but this was the last effort of nature. At about eight o'clock in the evening the symptoms of dissolution suddenly came on. Beza, who had recently left him, was sent for, and on hastening to the house found that he had expired. He had departed without even a sigh, and in the full possession of his powers to the last."—pp. 481—484.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

London contains 30 square miles, and on the north side of the Thames, about 140,000 houses, and 850,000 inhabitants; and on the Southwark side, 50,000 houses, and 350,000 inhabitants; of course a total of 190,000 houses, and 1,200,000 inhabitants; besides 50,000 strangers. The Thames is 310 yards over at London-bridge, and 400 yards at Waterloo-bridge.



No. 1.

No. 2.

INDIAN ANTIQUITIES.

No. 1 represents an earthen vase, found in digging a cellar, three or four years since, in the town of Wheeling, Virginia. It was first owned by Dr. J. W. Clemens, of that place.

No. 2 represents a bottle made of earthen ware, found in Scott county, Mississippi, twenty feet below the surface of the ground. It is difficult to conjecture to what use this antique bottle was applied. It was most probably used in burial ceremonies, or was in some way connected with superstitious rites. I have seen some ancient Grecian lachrymatories, not very unlike it in figure; and perhaps the aborigines of the west, employed this vessel to gather the tears in honour of the dead. On the upper part of the body of the vessel, there are four representations of the head of some quadruped.

That bottles ornamented with various devices, were sometimes used by our aborigines, for idolatrous purposes, is quite certain, from the one found at Natchez, and now in the cabinet of the American Antiquarian Society, and also from the three-headed bottle, discovered in a mound, on the Cumberland river. These heads are supposed by Mr. Atwater, to represent the three principal idols of India, Brahma, Vishnoo, and Siva. He, therefore, is of opinion, that the authors of our ancient works in the west, originated in Hindostan. These works, we know, are located near our principal rivers. "To the consecrated streams of Hindostan, devotees assembled from all parts of the empire, to worship their gods, and to purify themselves by bathing in their sacred waters. In this country, the sacred places of the aborigines were uniformly on the bank of some river, and who knows, but that the Muskingum, the Scioto, the Miami, the Ohio, the Cumberland, and the Mississippi, were once deemed as sacred, and their banks as thickly settled, and as well cultivated, as are now the Indus, the Ganges, and the Burrampooter." J. G.

Both of these fine relics of ancient art are now in the Lambdin Museum at Pittsburg, Pa.

A particular description of these vases, with some remarks on American antiquities, by Jacob Green, M. D., may be seen in the Cabinet of Natural History, Vol. I. p. 197.

Necessity for Atmospheric Pressure.—From experiments made by a barometer, it has been satisfactorily ascertained that the atmosphere presses with a weight of about fifteen pounds on every square inch of the earth's surface, and consequently its pressure upon the body of a middle-sized man is about 14 tons. But immense as is this weight which we carry about upon our shoulders, it is absolutely necessary to human existence. Were it removed, the elastic fluid contained in the finer vessels of men and animals would burst themselves and extinguish life. It is a well attested fact, that persons ascending high mountains, or rising to great elevations in balloons, suffer much from the swelling of their limbs, and violent pains in their heads, stomachs, &c. Acosta, in his relation of a journey among the mountains of Peru, states, that "he and his companions were surprised with such extreme pains of straining and vomiting, not without casting up of blood too, and with so violent a distemper, that they would undoubtedly have died had they remained two or three hours longer in that elevated situation;" and Count Cambeccari, and his companions, who, in 1783, ascended to a great height in a balloon; "found their hands and feet so swelled that it was necessary for a surgeon to make incisions in the skin." These effects are easily accounted for. The atmosphere, near the earth, is much heavier than at a considerable eleva-

tion. The blood is constantly struggling to expand, and in the cases abovementioned, the persons ascended to so great a height that the atmospheric pressure was insufficient to counterbalance the pressure of the fluids of the body. When we think of the immense weight which every man supports, and take into view the means provided by an All-wise Creator to prevent fatal consequences,—when we reflect upon the properties of the atmosphere we breathe, and with which we are surrounded, and realize that for the Almighty to extract only one of its constituent parts, would be death to the human species,—how forcibly comes home to us the declarations of holy writ, "in Him we live, and move, and have our being." "In His hand is the soul of every thing living, and the breath of all mankind."

Immensity of Creation.—Some astronomers have computed that there are no less than 75,000,000 of suns in this universe.—The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The Solar System, or that to which we belong, has about 30 planets, primary and secondary, belonging to it.—The circular field of space which it occupies, is in diameter *three thousand six hundred millions* of miles, and that which it controls much greater.—That sun which is nearest neighbour to ours is called Sirius, distant from our sun about twenty-two billions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun; or if our solar system be the average magnitude of all the systems of the 75 millions of suns, what imagination can grasp the immensity of creation! Every sun of the 75 millions, controls a field of space about 10,000,000,000 miles in diameter. Who can survey a plantation containing 75 millions of circular fields, each 10 billions of miles in diameter!—Such, however, is one of the plantations of Him—"who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance;" he who "sitting upon the orbit of the earth, stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Human Nutrition.—At the Academy of Sciences in Paris, a letter was lately read from M. Roulin, a young physician of eminent ability, in which he vindicated the nutritive properties of gelatine, and pointed out the absolute necessity of salt entering into the regimen of animals upon whom the effect of different elementary substances was to be tried.

As a proof of the manner in which animal strength may be supported, he related the remarkable fact, that in travelling through some forests in Columbia, in 1825, he and his guides, being entirely without provisions, were compelled to eat five pair of sandals, (made of untanned leather, softened by the damp) and a deer skin apron, which they roasted and masticated. In the latter operation, two hours were occupied in getting through the part of the sole of a sandal. This singular aliment supported their strength, and though the journey which was to have lasted only two days, occupied fourteen, they arrived at its termination in good health. They occasionally eat the core of the palm trees, but found that it sustained their strength much less than a piece of the roasted leather.

A Storm of Mud.—The following account of a natural phenomenon is from the Cosmopolitan, a paper published in Buenos Ayres, dated on the 15th ult.

"On Saturday last, between one and two o'clock, a dense black cloud was observed approaching from the westward. The haste and apparent terror of street passengers at the time, indicated to us the nature of the coming storm, and we turned to behold an object most terrifically sublime. The cloud at first resembled black smoke rolling onwards with indescribable rapidity, driving before it flocks of affrighted birds, screaming in terror at seeming approaching destruction.—In a moment it was over our heads—the sun was hid from us—we were in darkness—utter darkness. We stood before an open window, but, for the space of nearly a minute, could not perceive that it was one. Then was heard a loud peal of thunder, which was immediately succeeded by a shower of "mud," thick mud,—"and there was light"—the dark veil which enveloped us had been rent, a part falling to the earth, mingled with water. On the reappearance of light, surrounding objects presented themselves in a different colour. The fronts of the houses, which, but a moment before, appeared to our view white as snow, now wore a dingy robe.

"But it would be idle to attempt to give an accurate description of this 'dust cloud.' We can only say that its appearance was awful indeed, and would, perhaps, in any other country, cause dire alarm.

"We conversed yesterday with a gentleman just from San Pedro, who states that in the neighbourhood of that place there has lately been a plentiful supply of rain, and that the lakes are well filled; the cattle, however, had all strayed from the estancias, during the drought, in pursuit of water; but the owners entertained a hope that part of them would return."

Religious Intelligence.

Not long since, the Protestants of France determined to take their part in the glorious work of evangelizing the heathen world. And on the return of Dr. Philip to South Africa,—whence he had gone to Britain to plead the cause of the oppressed Hottentots, and where he did plead it with success—the French missionaries accompanied him, as their patron and director. The following letter is a report from one of these missionaries to the society in Paris, that had sent him out. A French Protestant missionary report, to a French Protestant missionary society, is an interesting novelty, even in this age of missions. This has been with us one inducement to lay it before our readers. But beside this, it gives the most recent account that we have seen, of the progress of the whole mission in South Africa—one of the most important in the world—and an interesting exhibition of the manners of the people, and the nature of the country where the missionaries are employed. We shall give the whole report, although it will occupy a good deal of our space; but we do not know how to fill it better. The French letter, or report, was translated for the supplement to the last volume of the Evangelical Magazine, from which we take it.

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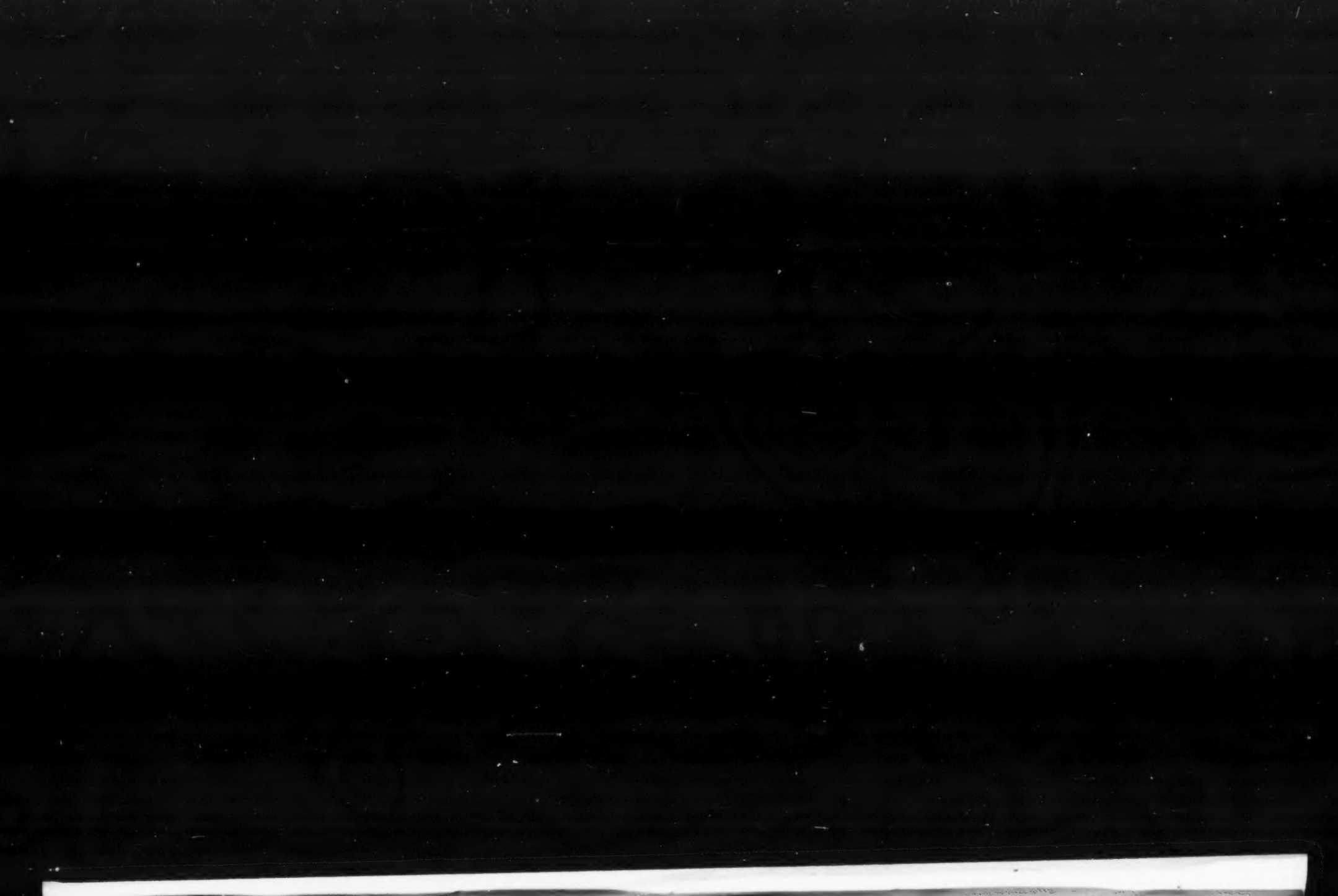
MR. LEMUR'S JOURNAL.

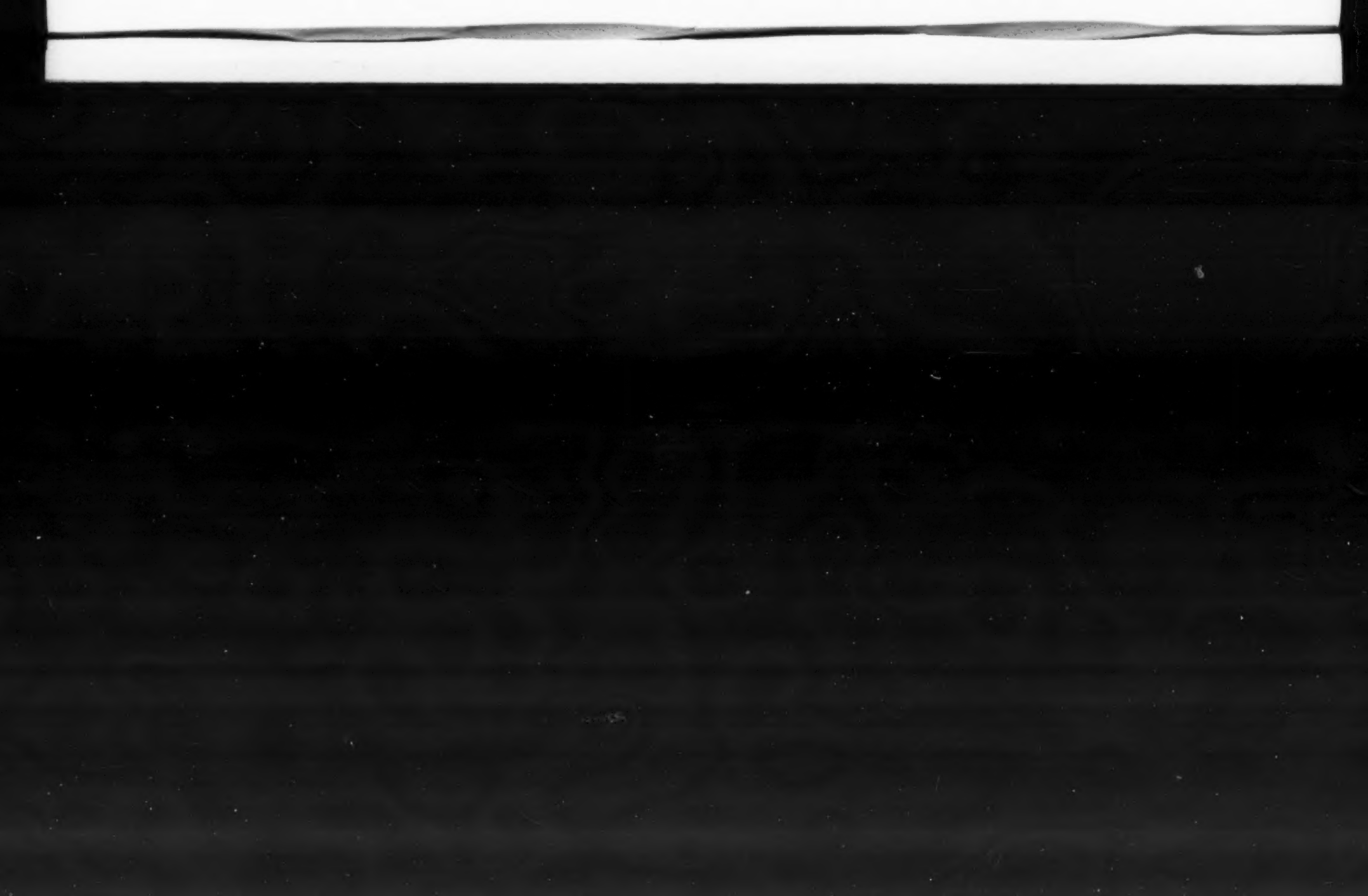
Translated from the French, by a Friend of the Editor.

Bethelsdorp, April 19, 1830.

Gentlemen, and honoured Brethren in Jesus Christ our Lord,—In the Journal of our brother Rolland, forwarded to you some weeks since, he gave some account of the missionary institutions we had visited, and of the observations we had made during our journey from the Paarl to Bethelsdorp; he there told you that we proposed accompanying Dr. Philip to Caffraria, and that if Providence should open to us in that country a door for the preaching of the gospel, we should request your consent to establish there a missionary station. Since he wrote, we have visited part of Caffraria, and have now returned to Bethelsdorp. I purpose to explain to you, in the close of my journal, the motives which have induced that return; but previous to giving the details of our journey, I shall venture to make some few general remarks on the country we have just visited.

The Caffre, or Amakosa tribe, now inhabits that portion of land which lies between the rivers Batha and Keiskama. Not long since they extended to the Fish River; but now all the country on that side the Keiskama is occupied by the colonists. The natural beauties of Caffraria are very great: its soil is peculiarly fertile, and it is watered by an abundance of small streams. Its population, according to a minute calculation made by the missionaries, consists of 100,000 souls, and is, consequently, much larger than that of the colony. It would be difficult to convey to you an idea of the feelings with which we, for the first time, saw ourselves surrounded by a crowd of savages. The children are absolutely naked; the men wear a large carass, which, suspended from the shoulders, reaches to the knees, and of which they avail themselves as a carpet when they wish to recline. The dress of the women is rather more complicated; it consists of an apron, formed of skin, and fastened a little below the waist, and a cloak, which descends much lower than that of the men, and to which, as an ornament, they fasten between the shoulders another skin, about a foot long, covered with several rows of buttons, which train on the ground, and give to their appearance an air of dignity. An antelope's skin generally composes their head-dress, part of which is curiously covered with grains of verroterie, and arranged in the form of a turban. Instead of this they sometimes wear a handkerchief, in the form of a crown; but they prefer the turban. Both sexes adorn themselves with necklaces of verroterie, and ear-rings, made of a still coarser grain. This serves also for money. The men never go out unarmed; they carry their assegais, which appear similar to those used by the ancients, and which they dart to a great distance. Each warrior has seven of these weapons, besides which he is armed with a stick, very large at one end, which is called kerri. It was in this costume that they approached us; but, far from appearing formidable, they had an air of confidence, benevolence, and simplicity, that is not always found even among civilized





nations. The whole country being open to them, they often change their residence: their flocks frequently induce these emigrations; for when water or pasturage fails in one place, they must seek it elsewhere. It is owing to this that we saw so many huts empty, where we expected to have found inhabitants. In general their kraals are composed of from twelve to fifteen huts, built in the form of hives; the largest are fifteen feet in diameter and eight or ten in height. The whole building is supported by stakes of wood; the fire burns in the centre, and the smoke escapes by the door.

When we visited them, they received us very cordially. Our dress attracted their attention but little; what struck them most was the colour of our skin: they drew their hands over their own faces, and then pointing at ours, they talked to each other with an amazing volubility, and laughed aloud. The women brought their children to us to receive presents; we gave them buttons, when they immediately took a little basket, which they use as a basin, and after having filled it with milk, offered it to us.

The Caffres keep their milk in a leathern bag, which they stretch on the ground, and keep continually supplied, so that it immediately contracts a sour taste. The first time we tasted it, we thought it extremely disagreeable, but very soon became accustomed to it. Milk, meat, maize, and a sort of grain that the women cultivate, form almost the whole of their nourishment: they are very robust, and as the country is very fertile, and they have much cattle, they pass the greater proportion of their time in idleness.

Although to those wearied of the corruption and excess which predominate in polished society, this savage life may assume a pleasing aspect, yet we must not suffer it to deceive us: with this simplicity of nature great vices are mingled. After all, the Caffres are sensual, and must be so, since all their hopes are limited to this life. When we hear of a country where the knowledge of the true God has not shone, and where the principles of Christianity are unknown, we may at once confidently conclude that nothing, either spiritual or divine, will be found among the people who inhabit it, and that, in spite of natural law, immorality will be found predominant. We must not, therefore, be astonished that polygamy has been established among the Caffres. Geika, who died last year, had six wives; all the chiefs whom we have seen have three or four, and the others take as many as they please. It is by no means an unusual thing to see families abandoning those of their relatives who appear near death, in a wood, thus exposing them to become the inevitable prey of wild beasts. They have such a horror of death, that, when any one has died, all the inhabitants of the kraal quit their habitations, reduce to ashes the hut of the deceased, and all belonging to him, and remove to another situation. They give the rights of sepulture to the chiefs alone, and even then take such precautions, that scarcely any one knows the place of burial. The belief in enchantments exercises a fatal influence throughout the country. Every one knows that they attribute a great part of their sicknesses to the malice of sorcerers; but it is often only a pretence to rid themselves of an individual whom they hate, or whose flocks they desire. When a chief envies the riches of a neighbour, he sends for the fundis or doctor. They then assemble all the inhabitants of the neighbouring kraals, and, at the end of some dances and certain ceremonies, the fundis points out the guilty person, and the unhappy man is condemned to suffer death by burning, while his accusers divide his riches among themselves. Notwithstanding, the missionaries told us that these abuses already have become more rare, and that when the Caffres have resolved on an auto-da-fé of this sort, they are very careful to conceal their design from the missionaries, who thus often do not hear of the evil till it is too late to apply a remedy. But, thanks to the mercy of God, soon these horrors will no longer exist; already the light of the gospel has shown brightly through the country: the missionary stations are as cities set on mountains, whence light issues in all directions: many chiefs have embraced the gospel, and conduct themselves as true Christians; a great number of others regularly attend on divine worship, and strongly approve the instructions of the missionaries, although they confess that they themselves have not yet the happiness of being Christians. The work of the Lord has not, then, been in vain, since in Caffraria we find many churches, composed of a considerable number of the faithful, who have the same faith, the same hopes, and the same love to Jesus Christ as European Christians. Persuaded that you follow us with your remembrances, and receive the smallest details that we communicate as a father receives news of his children who are in a foreign land, I shall proceed to give you an extract of my journal.

The 13th of March we left Graham's Town, with Dr. Philip and Mr. Read, who had accompanied us from Bethelsdorp with the intention of visiting the missionary stations. Mr. Munro, missionary at Graham's Town, and Mr. Yeoland, a very pious military man, with whom we had lodged, conducted us to Herman's kraal. The roads being very bad, this day's travelling was very difficult, and what rendered it still more so, the country was very moun-

tainous, and generally covered with woods some feet high, among which there are more aloes than in any other part of the colony. As the Doctor wished to preach the next day to the troops at Fortwilshire, we were obliged to walk all night, and on Sunday morning we arrived at the fort. Captain Frend, commander of the garrison, showed us much kindness, and during the whole time that we remained at Fortwilshire we received various marks of friendship from his family, and from many other officers who had travelled in France. The fort is situated near the Keiskama, and the government maintains there a military detachment to guard the frontiers. There was service in the chapel morning and evening, and Dr. Philip officiated at both services. In the afternoon a young officer invited us to assist in a Sunday-school which he himself conducted, and we were delighted with the zeal he displayed in the education of these children, who, without this, would be deprived of all means of instruction. The heat to day was excessive; we had erected our tent on the borders of the Keiskama, and as the river only separated us from Caffraria, we were visited by a great number of Caffres. A few women approached our tent; they all had little cane baskets, filled with curdled milk, upon their heads, for the Caffre women are accustomed to carry every kind of burden in this manner, and they do it with so much address, that they seldom have occasion to support it with the hand, which contributes to give them a light and graceful demeanour. Our Hottentots begged their milk, and gave them meat in exchange, with which they seemed well satisfied; one of the youngest especially talked with an astonishing volubility, and struck her breast with both her hands, to testify to the others her joy. Nothing could be more simple and playful than their expressions; their dress was the same as that I have described above: some had, beside, a row of copper rings, which reached round the arm from the wrist to the elbow. I endeavoured to talk to them; but as I had no interpreter, I was obliged to relinquish the attempt. They seemed interested in all we did; they imitated our walk and gestures, and talked to each other with much warmth; and they eat a very coarse white root, of a sweet taste, which they passed from one to the other. As our Hottentots dined before them without offering them any thing, they began to upbraid them in their language, exclaiming with a loud voice, "Wolof! wolof! (O wolfs! wolfs!)" By means of an interpreter, Mr. Read, in the evening, had domestic worship in the tent, where many Caffres assembled, while we were at the chapel. All night I was occupied by the scene we had witnessed during the day, and sometimes I could hardly convince myself that it was not a dream and illusion.

The 15th, a chief, named Botma, came to visit us. His height was gigantic, and all the parts of his body so well proportioned, that he might have formed a model for a statuary. His clothing consisted of one piece of stuff, without a seam; he wore on his arm a bracelet of bones, a distinctive mark of the chiefs, and his air and manner were indicative of gloom and melancholy. We asked him how it was that all the other chiefs had missionaries while he had none. He replied, that he had always desired to have one, but that he and his people were wanderers, and had no abode to offer. We then asked him how many warriors he had. "I do not know," replied he; "but if I had a missionary, he would write them, and then I should soon know the number." However, he began to count on his fingers by an interpreter; for each person whom the interpreter named the chief extended a finger, and when he had counted ten, he struck his hands one against the other and began again. This calculation lasted an hour, and then he found that he had 410 men under his command. In the evening we had domestic worship as before. It was performed in Dutch, and a Hottentot, who knew the Caffre language, translated the explanation of the word of God and the prayers.

On the 16th we went to visit a kraal, situated about a league from Fortwilshire, on colonial territory. Before arriving there we met five men on horseback, riding at full speed; we saluted them, but they proceeded without turning their heads. A little further on, three men, of immense stature, were seated at the door of their hut: one of them was staining his body with a sort of ochre, while the others were occupied with their assegais. Stooping down to look into their hut, I saw seven children, more beautiful than any I have ever before met with; and the first thought that struck me in remarking them was, that of the Christian ladies at Paris. "If they were here," said I to myself, "with what delight would they undertake the education of this interesting family!" Having asked where the chief lived, they conducted us to his kraal, where we found him surrounded by about thirty men, all as strong as Hercules, but, like Saul, the chief surpassed all the others in stature. They immediately asked for presents, and especially tobacco. The chief showed his cloak, which was nearly worn out, to Dr. Philip, intimating that he had need of another garment. "In England," said he, "there are so many chiefs; write to them to send me their old clothes." We then asked them to show us how they conducted their wars; when one of them took a buckler of skin, which covered the whole

body, and went through all their military evolutions.

The 17th of March was the fair-day at Fortwilshire, and we had never before seen so many Caffres together; there were 1500. We saw them descending the mountains, carrying on their heads the articles they had to sell; some had horns and ox hides, and others mats and baskets. Some had travelled a distance of 100 leagues from the very limits of Caffraria, carrying on their head an enormous ox hide, which they wished to exchange for some buttons. We again saw the chief with whom we had met the preceding evening, and who now paid us a visit attended by all his people. He wore a European dress, fastened around the waist by a shabby girdle; his attendants walked behind him, in three ranks, in great order, and their cloaks resembled those of the ancient Romans, as represented in our poems.

Some hours after the fair began. All the Caffres placed themselves in ranks, with their merchandise before them; and in order to prevent the confusion which might have been occasioned by so large a multitude, the sale of each article was in turn announced by the sound of a trumpet. The colonists were extremely anxious to obtain the Caffre commodities, and gave in exchange little hatchets, knives, and buttons; for, with the exception of a very few Caffres, who lived on the frontier, these people attach no value to colonial money. The women were most desirous for handkerchiefs, which they arrange as head-dresses in a very graceful manner; and we remarked, that the coarser the material, the more value they attached to it, as they imagined it would last the longer. Captain Frend had provided us with a soldier to guard our carriages, lest any thing should be stolen from them; but all was conducted with the greatest order, and we witnessed none of those disgraceful contests which so often take place in large European fairs. The same fair occurs every week, and there are never less than 1200 Caffres present.

In the evening we were visited by Botma and the old chief Eno, the same that received Dr. Van der Kemp, when he was about to commence a mission in Caffraria. They passed the night in our tent, attended by their principal men. In seeing these men so interesting in their infantine simplicity, but so entirely sensual, and anxious only to satisfy their carnal desires, I was obliged to retire and pour out my heart in secret before the Lord; they appeared to me like children descended from illustrious ancestors, but who were ignorant of their origin Oh, that they might learn to know their Creator, and the incomprehensible love which he has had for them! I perceived in this moment the grandeur and importance of the message with which God had charged us to them, and I felt astonished that we could enjoy a moment's rest while they continued at a distance from God.

After I returned to the tent, one of us read a portion of Scripture; an old Caffre translated the passage with much feeling, and during the prayer they were all much affected.

On the 18th we left Fortwilshire, accompanied by Capt. Frend, governor of the fortress. Scarcely had we crossed the Keiskama, when the country assumed a totally different aspect. While in the colony, we had no sooner descended one hill, than another immediately presented itself before us, while all was scorched by the rays of the sun; but here we discovered at a distance the most beautiful plains, and numberless little valleys crowned with verdure. In the colony the summit of the mountains is almost always covered by rocks, which rise perpendicularly, and which often resemble a wall falling to ruins; but here the highest mountains that we saw were covered with trees, which spread a sweet freshness through the whole country. There the accacias are very numerous, and often planted at regular distances, as the apple trees in Normandy. But, as we advanced, we gradually lost the traces of beaten paths, and were obliged to open new ones for ourselves through the trees; we soon perceived Caffres advancing from behind the wood, armed with their assegais; most of them were entirely naked, and a great many followed us to ask presents. The word they employed for this object was "basila," which they continually repeated in the most graceful manner. In the evening we stopped near a stream to pass the night. Mr. Brownlee and his interpreter, the son of Tchatelion, having heard of our arrival, had come to meet us, and the latter preached to his countrymen, who assembled in great numbers in our tent.

On the 19th we set out in the morning to reach the station of Mr. Brownlee. As our course had been directed towards the east yesterday, we now proceeded to the north, towards the source of the Keiskama, when we traversed vast plains covered with flocks. It rained to-day, and we were surprised to see the Caffres cast off their cloaks. The missionary, Brownlee, pointed out to us a mountain, where, some time since, a Caffree, accused of sorcery, had been put to death; after having fastened this unhappy man in his hut, they burnt his body with red hot stones, and in this state he was exposed to the rays of the sun, in a place where there were a number of ants; and it was only after having suffered these horrible torments that they took away his life.

22d March. We remained some days with the missionaries Brownlee and Keyser. The village they have commenced has yet no name; it is situated near the

river Buffalo. Besides the dwellings of the missionaries, there are many houses built by the natives, some huts, and a school which serves for a church: unhappily very few children attend the school. Yesterday, being Sunday, seventy people attended divine service, and on leaving the church we saw all, great and small, retire to some distance behind the wood, to engage in secret prayer. One must have been more than insensible to behold such a scene without emotion, especially in a country where, but a few years ago, the people had never heard of God. Yet we must not conclude from this circumstance that all have received a deep impression of the truths of the gospel; for, since the death of the missionary Williams, the habit of prayer has become very general through a great part of Caffraria. In the evening there was a catechetical exercise, when the missionary questioned the Caffres as to what they had heard in the morning; many replied with great facility; but as it was in their own language, we could not judge of the justness of their answers. Missionary Brownlee has translated the Gospels of St. Matthew and St. Mark, and the first Epistle of St. John. Except these they have only manuscript translations, which are used in the churches. Tchatelion, a young chief to whom Van der Kemp gave a good education, has been very useful in this important work.

There is in the work of Dr. Philip on South Africa a hymn, composed by a Caffre, and which many of the inhabitants of this place know by heart, and often sing together. The air has something in it so simple and yet so solemn, that it drew tears from me the first time we heard it in the church. This need not surprise you, for they themselves were so absorbed in this sacred exercise, that they seemed to have entirely forgotten this world. We attempted to sing this hymn, having obtained the music of it, but it no longer possessed their touching melody.

23d. The chief Tchatelion, who lives in the station, came to see us this morning; he is a very intelligent old man. Some years since he seemed to take much pleasure in following the instructions of the missionaries; but since the Caffres have been at peace with the Europeans, and that consequently the latter have more frequented Caffraria, their example has exercised a fatal influence over him, and he now raises a number of objections. "If your religion is true," said he, "why do the white people behave as they do? If the gospel comes indeed from God, why has he so long delayed to send it to us? You say that there is a devil, and that God is Almighty, why, then, does not God destroy him, and hinder him from injuring men?" We spoke to him of the immortality of the soul, and of the final judgment; he then asked whether, in the other world, we should bear the same name that we do in this. This question was embarrassing; but we replied to him that the names of the elect were written in the book of life. "Are the names of all men written there?" he asked. "No," we replied, "those of the good only; but those of the wicked are written in the book of condemnation." The conversation lasted some time on the same subject. This old man passes his whole time in making pipes; he is very fond of praise, and when his friends wish for one of his pipes, they begin to extol the exploits of his youth and the nobility of his origin; he then never fails to make them a present.

Before quitting the station of Mr. Brownlee, I visited one of the sons of the old chief Tchatelion, who has long laboured under an incurable malady. During the short time we spent at this place, we had several opportunities of seeing him, and he listened with much attention to all we said to him regarding the salvation of his soul. In the commencement of his sickness, when he felt the approaches of death, he became sensible of the necessity of instruction, and of submitting his heart to Jesus Christ; he had long been convinced of the divinity of the gospel, and as his example was likely to exert a great influence over others, he left his own dwelling, that he might live near the missionaries. When I went to bid him farewell, I found him seated on a mat, which served him for a bed; his wife and a servant being with him. A large fire was burning in the middle of the hut, which filled it with smoke; his pale and interesting figure inspired me with an inexpressible compassion, and I could have wished to remain with him, to repeat to him unceasingly those promises which Jesus Christ has made to those who believe and repent. I entreated him to place his confidence in God, and to seek forgiveness of his sins through the cross of the Saviour. When I was about to leave, he warmly pressed my hand, fixed his eyes upon me for a long time, and assured me, by means of his interpreter, that he reposed all his hope in Christ. In the afternoon we set out for Mount Coke, situated three leagues from the river Buffalo, where we then were. This station was founded four years ago, by the Wesleyans. We there found a very handsome house, a school, and a considerable space of well-cultivated ground. When we arrived, the missionary, Shrewsbury, mentioned to us the Eole, a French wreck, which was cast, about a year ago, on the shores of Caffraria; for he then occupied a station some distance hence, and those of the crew who survived the wreck lodged at his house. In the account which some of them have since published, they speak with much gratitude of the kindness shown to them by the missionaries on this occasion.

While we were at Mount Coke, Mr.

Shrewsbury pointed out to us a Caffre covered with scars. This unhappy man himself told us, that having been accused of sorcery by the raimnakee, all the inhabitants of his kraal caused him to undergo the most cruel tortures, and condemned him to be burnt. There is nothing new under the sun; for, not long since, we had in France laws which sentenced sorcerers to the flames. This young man being very robust, was happy enough to escape their hands, and hastened to place himself under the protection of the missionaries at Mount Coke. His accusers enriched themselves with his flocks, and, as he dares not again appear among them, he is ignorant as to the fate of his wife and children. This man one day confessed to Mr. Shrewsbury that he had formerly, in concert with many others, inflicted a similar treatment on an inhabitant of the same kraal, and had shared in the distribution of the spoils. Such an account cast sadness into our hearts, and we found that the work already effected by the missionaries in Caffraria, compared with what remained to be done, was really nothing. On this evening, Dr. Philip offered a prayer so fervent, and which so forcibly expressed all the feelings which we experienced, that no one could restrain his emotion; it seemed to us that God had granted our prayer, and that Caffraria was about to be changed into a land of peace and light.

On the 24th we went to Wesleyville, about five leagues from Mount Coke. After having travelled the whole day, through a country where nothing but huts and savages were visible, without a single trace of civilization, we were agreeably surprised to find a complete village in the bosom of Caffraria. Forty men and women came out to welcome us on our arrival. In the evening we went to the chapel; the service was very solemn and instructive. The missionary prayed in the Caffre language, and each petition was repeated in a simple and touching tone by the whole assembly. This form of worship, which a little resembles that of the church of England and of the Moravians, has appeared to us to have this advantage, that each one takes in it a more active part, receives in his memory without difficulty the fundamental truths of religion. In this manner more than one Caffre, who has often repeated in public these words, "Lord have mercy upon us," has learned to pray to God in the secret of his heart. We had a very interesting instance of this the following day at the missionary Young's. The wife of a chief, lately converted to Christianity, prayed with several others in a room which joined ours, and besought God, in her simple language, to disengage her heart from the love of ochre and paint. As the women are accustomed to smear their bodies with a sort of red earth, which is not less desired among the Caffres than paint and perfume are in Europe, this petition was very significant.

At this station a great number of poor people have been received as members of the church, and a still larger number have been baptized. Among the latter is a young chief named Kama. The day after our arrival he came to visit us with another chief of the district: both were clothed in European costume. This dress gave them such an air of dignity, that they might have been taken rather for French officers than Caffres. Mr. Young made them dine with us; and while we were at table their wives came to see us, and to receive from us a present. Kama, who has been baptized, has only one wife, and the religion of Jesus Christ exercises too great an influence over his heart for him to think of taking any more. Pato has, indeed, taken the European costume, but his heart is not changed; his conduct is still heathen, and forms a striking contrast with that of the young and interesting Kama. Among the wives of Pato there is one of a superior rank to the others, and descended from the tribe of the Tambookies. It is from this tribe that the Caffre chiefs take their wives when they wish to ennoble their descendants; and, for the same reason, the Tambookies take their wives from the Caffres.

On the 26th of March we stopped on the banks of a stream between Wesleyville and Mount Coke, near which we found a kraal: soon after we were surrounded by all the neighbouring inhabitants. As there were a great number of children, Mr. Read placed them in a circle round him, and began to instruct them on the new system of infant schools. The children repeated the English with great ease, and were much delighted to imitate all the actions of their master. After this exercise, which had much interested their parents, Dr. Philip spoke to them on the importance of education, and exhorted them to send their children to the school at the neighbouring station. We happened to have a book, which contained a number of engravings, and which we showed to them, and the pictures of Caffres, represented in their costumes, of assegais, and different things relating to their habits, astonished them exceedingly. We then made them understand that this book told us what passed among them, and that if they were instructed they would be able to make similar ones regarding the manners of the white people. Before quitting this interesting tribe, Tchatelion, the disciple of Van der Kemp, of whom I have spoken, read them a chapter from the gospels, and addressed them in a discourse, to which they listened with the deepest attention; and when a prayer was offered, they all prostrated themselves with their faces on the ground, after the manner of the Orientals. (*To be continued.*)

View of Publick Affairs.

EUROPE.

Advices from Britain and France, are as recent as the 31st of March from the former, and the 3d of April from the latter. While nearly the whole of Europe is more or less agitated, nothing of prime importance has transpired during the past month.

In BRITAIN, the publick mind is still chiefly occupied by two subjects—the Reform Bill, and the Cholera. The Reform Bill was ordered to its third reading in the Commons, on Thursday, March 22d, by a majority of 116 votes, in a house of 594 members. Last year the majority was 109, there being 581 present. It passed the house finally on the next day. On Monday, 26th, the members of the House of Commons, led by Lord John Russell and Lord Althorpe, entered the House of Lords, and presented the Reform Bill to the Lord Chancellor. On motion of Earl Grey the Bill was read a first time, and was ordered, after considerable debate, to be read a second time on Thursday, April 5th. It has since been adjourned to the 8th of that month. It appears that certain lords, in debate, expressed their purpose not to vote for the rejection of the Bill, on the second reading, as they did last year; but to favour its going to a committee of the house for discussion. They however declared themselves still hostile to some leading features of the Bill, as too democratick. On the whole, it appears, that the passage of the Bill in the House of Lords, is very questionable, except with modifications to which the Commons will probably not consent. It is still stated, that the king and ministry are determined on creating, if necessary, a sufficient number of new lords to ensure the passage of the Bill. The existing nobility are highly indignant at the suggestion of this measure; and we find it hinted in a London paper, that they will, perhaps, affect a tolerance of the Bill till the final vote, and then reject it decisively. We doubt this. Such a course would not only increase the popular odium against them, which is already very strong; but the new lords would, in this event, be certainly sent into their house, and the Bill be got up again in a new session of Parliament.

The Cholera, it appears, notwithstanding the levity with which it was treated a month ago, was prevalent, and exceedingly fatal, in London. In six days 326 new cases had appeared, and more than half of them had proved fatal. There had been in all, between seven and eight thousand cases in England, and a large proportion of them had terminated in death. This awful calamity had also invaded both Scotland and Ireland—in the former, it had appeared in Edinburgh and Glasgow, and in the latter, at Dublin and Belfast. The prospect seemed to be, that it was likely to extend throughout the United Kingdom—with different degrees of violence in different places, but with no certainty of entire exemption in any. The intemperate and the necessitous poor are its favourite victims. There was great agitation still in Ireland, chiefly produced by the demand and refusal of tithes. Some measures of compromise were in prospect, which it was hoped would have a favourable influence.

FRANCE was tranquil at the date of the last advices. There had been a serious disturbance at Grenoble, which had been subdued by a military force, and for which the military authorities had received publick approbation. A treaty had lately been concluded with Belgium, which it was hoped would have a favourable influence in terminating the controversy between that State and Holland. A French military force had entered Ancona, one of the provinces of the Pope's territories in Italy, which had given grievous offence to his holiness; but the French troops maintained their position. France has, for some time, been extremely jealous of the undue influence of Austria, in what are called the States of the Church; and this lodgement of troops in Ancona, appears to be intended to check some of the military movements of Austria. It has been apprehended that the conflicting views of these rival powers, in regard to Italy, would lead to war; but of this there seems to be no great probability at present.

The Cholera was prevailing in Paris, and so many of the members of the Chamber of Deputies had left their post, that it was difficult to obtain a quorum to do business. Arrangements were making to relieve and take care of the poor; but dissatisfaction had been excited among them by evil disposed persons, which produced a disturbance that called for the interposition of a military force to restore order. On the 2d of April, the date of the last account, an official report stated that in the preceding twenty-four hours, there had been 252 new cases and 100 deaths. The disease appears to have spread much more rapidly in Paris than in London. In several other towns and cities, in different parts of the kingdom, this fearful malady was also said to have occurred; but there was no official statement in relation to any city but the capital.

SPAIN and PORTUGAL remain in *statu quo*. Don Pedro was collecting and marshalling his forces for the invasion of Portugal at Terceira; and some expectation was entertained that the whole of the Azore or western islands would be brought to make their

submission to Donna Maria. Even the island of Madeira was believed to be likely to acknowledge the young queen as the lawful sovereign. But all this is uncertain; and we fear Don Pedro's prospect of placing his daughter on the throne of Portugal is not flattering; although the troops at his disposal are well disciplined and devoted men; but their numbers are small in comparison with those to which they will be opposed.

NAPLES.—It appears that the king of Naples has agreed to indemnify fully the merchants of our country, for the spoliations wantonly committed on their commerce, on the coasts of his kingdom in the time of Murat, and by his order. It is said that at first, the present king utterly refused to treat on the subject; but on being given to understand, that after a specified period of ten days, his refusal would be considered as final, and that he must abide the consequences, he consented to treat, and to make full restitution. It is well that fear sometimes prevails in favour of equity, when honesty is disregarded.

HOLLAND and BELGIUM.—Since we began to write, we have seen announced the arrival of a vessel which left the Texel on the 5th of April, bringing intelligence that the king of Holland is inflexibly determined not to accede to the 24 articles of the London Conference; and that the people not only will bear him out in this, but that he would lose the attachment of his subjects, if he adopted a different course. The issue remains to be seen.

PRUSSIA.—Our countryman, Dr. Howe, has been closely incarcerated at Berlin, by an order of the court. We hope it will appear that the whole occurrence has taken place from misapprehension; yet even so, we think the Prussian authorities have acted precipitately and unwarrantably. Dr. Howe has been imprisoned and treated with great rigour, under the impression that he had entered Prussia to foster discontent, and promote insurrection—at least with a view to sow the seeds of these evils. Whereas it is positively affirmed, and we believe truly, that his sole errand was to bear the benevolent donations of his countrymen, and of the friends of the Poles in France, to those revolutionists who were suffering all the evils of poverty, want and degradation, in a country to which they had fled as to a neutral state. It seems to us that if such be the fact, it would have appeared to be so, had he been examined with candour before he was confined. Prussia has acted a cruel and unfair part toward Poland, in the whole of the late revolution. It is stated that strong representations have been made by the French authorities, to those of Berlin, in regard to the treatment which Dr. Howe has met with; and that the Prussian ambassador at Paris has been satisfied that his mission was purely charitable and benevolent, and has given information to this effect to his court. His release therefore may be expected; but his benevolent views may, notwithstanding, be in a measure disappointed.

From GREECE we have heard nothing new, during the last month.

TURKEY.—It appears that the Turkish sultan is taking vigorous measures, to repress the expected attack of the Pacha of Egypt, on his territories in Palestine and Syria. We have, however, seen but little of the details, and must wait for additional information. Mahmoud is certainly an extraordinary sultan. He has not only established a printing press, and caused a newspaper to be published, in two or three languages, at Constantinople, but is patronizing Lancasterian and other schools, in several places, and favouring improvements of various kinds—calculated, as seems to us, to undermine, eventually, both the power and the faith which he has received from his Ottoman ancestors. We have no reason to believe that such is his intention, or expectation. He calculates, we suppose, on an exactly different result. But if strict Mohamedism and general science can flourish together, we certainly have miscalculated.

From AUSTRIA and RUSSIA we have nothing to report.

ASIA.

It appears that in October last, a tremendous hurricane, accompanied by torrents of rain, thunder, lightning, and an earthquake was experienced, in the vicinity of Calcutta. The destruction of property was immense, and of life considerable. It is also stated that in the upper provinces of India, the natives are restive and discontented under the British government, and that popular insurrections are to be apprehended. The cholera still continues its destructive influence in various parts of the entire Asiatic continent. In some provinces of Persia, the cholera and the plague are stated to have carried off more than two-thirds of the population. In the province of Ghilhan, it is said that out of a population of 300,000, only 60,000 men and 44,000 women remained.—The British, it seems, as well as our country, have a quarrel with the Malays. A Calcutta paper of the 24th December last, states, that two British ships of war were on the eve of sailing from Madras, with a considerable body of troops, attended by a train of guns, for the purpose of establishing the British power among the chieftains of the Malay peninsula.—A letter from Canton of the 19th Dec. ult. says:—

"We have here the British ship Challenger, of 28 guns, with despatches from the Governor-General to the Viceroy of Canton, who has appointed a time and place for the Kongheep to meet Captain Freemantle, and to receive the despatches, the Admiral

is on his way from India, with all the ships he can collect,—every one asks—what for? None can tell, unless it be to give us all trouble; the negotiations may be spun out until answers are received to the despatches sent last August to England. I cannot suppose it possible that the Company will quarrel with the Chinese, having but two years to live—they may keep us in hot water for some months, and all end in smoke."

An inundation in the neighbourhood of Canton has produced great desolation; and still more disastrous effects have been experienced in the Manilla islands from a terrific tornado and storm of rain.

AFRICA affords no news for our present number.

AMERICA.

BUENOS AYRES.—A pretty serious affair has taken place between the authorities of this republick and the commander of the Lexington sloop of war, Captain Duncan, of the United States navy.—The Falkland Islands belong nominally to the British, but have not, recently at least, been occupied, nor, we think, formally claimed by that power. Their location renders them important as a place to which the whaling and sealing vessels of every country may resort for refreshments, and a temporary stay; and for this purpose they have been used by our fishing vessels, as well as by those of Britain. Lately, however, the republick of Buenos Ayres has cancelled a public debt due to a Mr. Vernet, by making over to him what they call a colony at those islands. His agent residing on the principal island, at the port of La Soledad, embargoed three American vessels, or in effect captured them, for having taken seals contrary to the orders of the government of Buenos Ayres. Our Consul at that place remonstrated, but obtained from the government no satisfactory answer. On this, Captain Duncan sailed from Buenos Ayres to the pretended colony, took forcible possession of the establishment, released the American vessels, destroyed a cannon and some powder, and brought off and left at Monte Video the most of the colonists, confining six (it is said, in irons) who had been chiefly concerned in embargoing, or capturing the American vessels. This has been highly resented by the Buenos Ayrean government. The functions of our Consul at that port have been suspended, two proclamations or publications have been issued, and an appeal is to be made to our government for satisfaction. Captain Duncan and the Consul have not yet told their story. It will no doubt be a different one from that of Buenos Ayres; and the result remains to be seen.

MEXICO.—It appears by the following recent communications, apparently worthy of credit, that we are in danger of a serious controversy with this republick, as well as with that of Buenos Ayres. "The ministry is much enraged against foreigners, and Mr. Alaman (Secretary of State) has stated to the foreign representatives, that the army is aware that strangers have taken up arms in favour of Santa Anna, and this, he says, has so exasperated them, that, in case they gain the city, Vera Cruz, the government will not be accountable for the destruction of lives and property. The presumption is that the troops are promised a Saqueo—permission to plunder. As it is not a fact that foreigners had assumed arms, and accordingly probable that the government was only seeking to vindicate, by the assertion, the proposed pillage, it is obvious that the persons and property of American citizens at Vera Cruz would be exposed to great danger in the event of a successful attack by the besieging army. Dates from the capital of Mexico are to the 2d of April, and every thing was in a state of agitation, and apparently approaching to a civil war. The states of Guadalajara, Zacatecas, and Tamaulipas openly supported the declaration of Vera Cruz." At the date of the last accounts, the governmental army of Mexico, consisting of about 3000 men, was stationed, and had been so for some time, within half a league of Vera Cruz, which was defended by Santa Anna with an army of about 1800 men. An attack had for some time been expected.—When will there be an end to the intestine wars of these recent republics? Not, we fear, till there is more knowledge and more virtue among the people.

UNITED STATES.—We seem to have a speck of war on our own horizon. It appears that the Sac and Fox tribes of Indians, under their noted leader Black Hawk, have invaded the State of Illinois, in violation, the governor affirms, of the treaty made last summer. General Atkinson, who commands the United States troops in that region, has advertised the governor that the frontier of his state is "in *great danger*," and a spirited call has, by the governor, been addressed to the militia of the state, who were to rendezvous at Bairdstown on the 22d ult. We still hope that bloodshed will not ensue, but the prospect of avoiding it is rather unfavourable.

Our Congress have given us but little in the past month that is proper for our pages; for we take no part in congressional or political quarrels, except to lament them. Yet we must solemnly protest against club law, whether in or out of Congress—and pistol law is no better. The appropriation bill has passed, and the bank committee have made a divided report, which is now before the House of Representatives; or rather the report of the majority is there, and the minority are preparing their statement.